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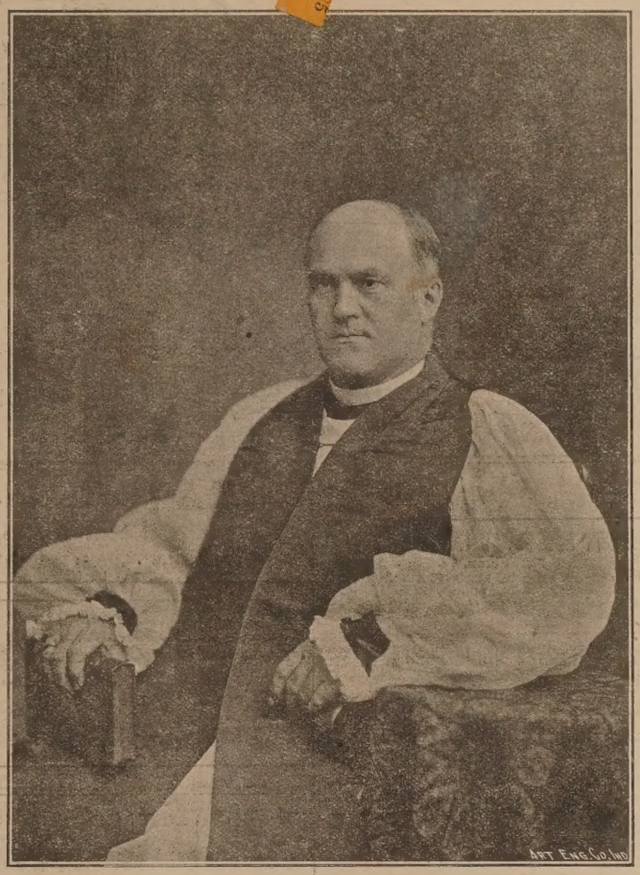

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The Living Church

Saturday, February 16, 1895

What Remaineth?

BY THE REV. FRANCIS WASHBURN

"For what hath man of all his labor and of the vexation of his heart wherein he hath labored under the sun?" Prov. ii: 22.

Hast thou struggled to attain—
With thy talents sought to gain
Foothold on earth's slippery sand?
Thou hast made thy effort small,
Reached a seeming height, to fall
Into nothing good or grand.

Thou hast made one hour's fame;
Heard a few thy merits name,
For the briefest space of time.
What hast thou for all thy thought?
Death is come, and thou art naught,
Earth's for thee a vanished chime.

Thou hast gained a seat of power,
Reigned o'er men a passing hour,
Then, alas! hast ceased to be;
By thy curse, the sceptre's laid,
With the scabbard and its blade.
Where is now thy potency?

Thou hast wasted time for dust,
Blown away by windy gust;
Thou hast naught for God above.
Blighted by the touch of sin
Is thy withered soul within,—
Gift unworthy Jesus' love.

There in open graves we place,—
On its headstone sadly trace
Words that do belie thy deed:
For thy life to sense was given,
Thou hast lost both that and Heaven,
Reaping vanity as thy meed.

News and Notes

ON Wednesday, Jan. 23, London was visited by an extraordinary thunder-storm in which rain, hail, and snow were intermingled. The steeple of St. Stephen's church, Westminster, was struck by lightning and the belfry took fire, but the flames were soon extinguished. Preparations were being made for the morning service, but the attendant had the presence of mind to extinguish the blaze of gas which had been ignited by the lightning, and thus averted what might have been a destructive conflagration.

THE Archbishop of York has completed the task which he laid out for himself—that of visiting every one of the 600 parishes within his diocese. This work has occupied three years. Many of the parishes had not been visited by a bishop of the Church within living memory. The present Archbishop was formerly in the army, which may help to account for his exact and systematic methods which enable him to accomplish an extraordinary amount of work. After the death of Archbishop Magee the primatial see of York was offered to the Bishop of Chester, who is said to have declined it on the ground that he had not had sufficient experience to justify so early an elevation. It was also offered to the Bishops of Durham and of Wakefield. The present Archbishop, Dr. Maclagan, had previously made a strong record as Bishop of Lichfield, where he succeeded Bishop Selwyn.

AT the Advent Ordinations in England no less than 292 candidates were admitted to the diaconate and 277 deacons were advanced to the priesthood, 569 in all. Of these 491 were graduates—215 of Cambridge, 187 of Oxford. In looking at these figures one cannot but be struck with the preponderance of Cambridge. We have heard much of the decay of religion at Oxford of late years, and the question suggests itself whether it is due to this or to some other cause, that the university which was once the centre of theological interest, is furnishing a diminished number of recruits to the sacred ministry. Other universities represented are Durham, Dublin, Edinburgh, Glasgow, and St. Andrew's. Most of the theological colleges were also represented, which may be taken as evidence that more attention is being paid than formerly to the special studies connected with theology.

THE soil of Minnesota has been remarkably fruitful in bishops. No less than six priests of that diocese have been elevated to the Episcopate. First in order comes the name of the saintly Welles, of Milwaukee; next the indomitable Knickerbacker for whose death the Church even now is in mourning. These two were among the pioneers of the diocese of Minnesota, untiring missionaries and layers of foundations. After these we have the energetic Assistant Bishop Gilbert, a product of the soil, since he is a graduate of the Faribault School of the Prophets; the versatile Thomas, of Kansas; the constant and faithful Graves, of the Platte; and Barker of the further West, who has not yet had an opportunity to show of what quality his episcopate is to be framed, but whose labors in the new towns and lumber camps of Northern Minnesota give good omen for his success in a wider field. The new Bishop-elect of Indiana is again a Minnesota priest, at least for some years past, and as head of the Divinity School has become known throughout the Church. This roll of seven, selected for the highest office in the gift of the Church, is one of which any diocese might well be proud.

THE Rev. Septimus Hansard, rector of Bethnal Green, whose death was announced in recent English papers, was well known for the part he took in connection with the famous religious riots at St. George's-in-the-East in 1859. "Ritualistic innovations," which would now be considered of a very moderate character, had been the signal for disturbances of a most outrageous character. The church was filled Sunday after Sunday with a howling mob. An eye-witness described the effect as reminding him of "a handful of singing mice in a cage surrounded by an army of starved cats." After a year of this kind of thing, the rector, the Rev. Bryan King, was induced to take a year's leave of absence, during which Mr. Hansard became curate in charge and endeavored to bring order out of chaos. He was partially successful, but in the end, not being effectually supported by the Bishop, Dr. Tait, he was obliged to resign. He had remarkable power for dealing with the roughest part of a London population. In 1861 he joined Chas. Kingsley, then vicar of Eversley, and in 1864 became rector of Bethnal Green. He was a man of broad sympathies and robust character, and was much beloved by his parishioners. He was 71 years old.

ENGLISH ignorance of American history and geography is often amusing, though in a measure pardonable. This country is so very new and its chief events so very recent, that we may not feel too much surprised that the people of a nation of such antiquity as England have not been quite able to keep up with it. But we were not prepared for the English ignorance of English history and topography said to have been displayed by some intelligent newspaper men of London in connection with the Laudian anniversary. Two of these gentry actually journeyed to Barking in Essex before they discovered that the Barking of which they were in search, with its church of All Hallows, was hard by the Tower of London in their own city! The *Penny Illustrated Paper* gave a picture of Lambeth Palace as the place where the Laudian Exhibition was being held, and informed its readers that a procession marched from there to Trinity square! Yet these same people felt fully qualified to pass judgment upon Laud, his doings, and his times, with the usual tone of sapient infallibility. It is needless to say that such judgments were as far from the truth as the actual scene of the celebration from the locality to which they ascribed it.

THE Roman Catholic university at Washington, it is announced, is destined to become the rallying centre of large interests. The heads, or provincials, of various religious orders will establish themselves there and bring their educational features into relation with the advantages afforded by the university courses and lectureships. It is also given out that Mgr. Satolli will make Washington his permanent residence. In fact, it seems probable that the national capital may in time become an important religious centre. It has been reported that the Methodists, and perhaps some of the other great religious denominations, are contemplating arrangements looking in this direction. With all this we have the project now under discussion in the Church papers, and apparently to form an element in the new proposed Constitution, of erecting Washington into the primatial see of the American Anglo-Catholic Church. The plan has some merits, but requires careful adjustment, and will undoubtedly have serious obstacles to encounter, partly from the inherent difficulties incident to a new departure of such importance, partly from the active opposition of a considerable party who regard all novelties with distrust, and partly from the invincible *vis inertiæ* of a still larger number.

THE election of the Rev. John H. White as Bishop of Indiana would seem to be a wise choice. The vast territory covered by that diocese, with its population of over two millions, of which only about thirty thousand are attached to the Church, provides a field in which results are only to be attained through incessant and untiring activity. It is evident that the work to be done is very largely of a missionary character. The number of clergy in the diocese, according to the "Living Church Quarterly," is 48 parishes and missions, 55. It is lamentable to reflect, in view of this showing, that it is now forty-six years since the diocese was organized, and its first bishop consecrated. But it is undeniable that the religious soil of the State at large is peculiarly unpromising. For multitudinous and strange sects, resulting, as is natural, in a large degree of indifference to all religion, Indiana, is, perhaps, without a parallel. Little by little the Church has laid some substantial foundations. The interest of Mr. White in the missionary and other active work of the Church is well known in Illinois, where he was for several years rector of the parish at Joliet. His successful labors as a parish priest, both in Illinois and Minnesota, have given him an intimate knowledge of the ministerial life, while his experience of late years as warden of Seabury Hall has brought him into touch with the educational interests of the Church, especially as connected with the preparation of candidates for Holy Orders. We believe Indiana has secured a bishop well fitted in physical strength, activity, experience, and soundness in the Faith, to undertake the work of a great diocese, which, notwithstanding the faithful labors of his predecessors, is still in its infancy.

PARLIAMENT re assembled on Feb. 5th. It is supposed, with good reason, that dissolution and an appeal to the country will take place before many weeks. The Liberal majority is so small that it seems impossible that it should be long maintained. The Queen's speech foreshadowed legislation on three important subjects, namely, on Irish affairs, the liquor traffic, and Welsh dis-establishment. Other matters mentioned are the construction of light railways in agricultural districts, the promotion of conciliation in trade disputes, and the improvement of county government in Scotland. The country is congratulated upon the decrease of crime in Ireland. According to the published reports of the speech, no reference was made to the House of Lords, but the Marquis of Salisbury, the head of the Conservative party, in some remarks upon the speech, said that he could understand people desiring to reform that body, or to abolish it altogether, but to propose to keep it in existence as a mere sham, shorn of its legislative powers, was ridiculous. He asserted that the Conservatives only had ever proposed to reform the House of Lords. Since Parliament adjourned, the friends of the Church have done much to prepare for the attack upon the Welsh Church. Already there are signs that public opinion is undergoing a change, as the true significance of the proposal for dis-establishment is better understood, and its probable consequences to the cause of Christianity are more clearly seen. It is on this question, most likely that the most exciting parliamentary conflict will take place

and, perhaps, the expected dissolution will turn upon it. It is supposed that the new bill will be less stringent than the former one, though, on the other hand, it is said that the political dissenters in Wales were dissatisfied with that as not being stringent enough. It was a surprise to many to find that there was not thought of abolishing tithes, but only of changing their destination.

The Church of England

FROM OUR CORRESPONDENT

The burdens laid upon the Episcopate are now so numerous and so heavy that it is scarcely matter for wonder that the consecration of assistant bishops becomes more and more frequent. Of the thirty-four diocesans in England and Wales, no fewer than eighteen now have the assistance of suffragans. The system is not without obvious disadvantages, but on the whole it works fairly well. The relation of the Church to the State, and the manner of nomination of the English bishops, prohibits the appointment of suffragans with right of succession to the see, a practice which works well in the Roman communion, and in the colonies, and which has the two clear advantages of preventing the untimely termination of the suffragan's usefulness at the death of his diocesan, and of familiarizing the future diocesan with the needs of the diocese before the full responsibility of the see devolves upon him. On Holy Innocents' Day two archdeacons were consecrated to suffragan sees—Archdeacon Knox to that of Coventry, assisting Worcester, and Archdeacon Johnson to that of Colchester, assisting St. Alban's. The new Bishop of Coventry has done good work, on somewhat Protestant lines, in Birmingham. The Bishop of Colchester has spent all his ministerial life in the eastern counties, where his episcopate will be exercised. He is a High Churchman, a man of commanding presence and winning personality, and, like the Archbishop of York, served with distinction in the army before taking Holy Orders.

By the death of Miss Christina G. Rossetti the Church has suffered a real loss. Her fame has been rather overshadowed by the wider recognition which has been accorded to her brother, Dante Gabriel Rossetti; but her genius was of an equally high order, though she limited the expression of it almost solely to the field of sacred poetry. Her poetic work is worthy of comparison with that of Herbert, Vaughan, and Crashaw, with whom she was a kindred spirit. Perhaps the finest critical estimate of her poetry which has yet appeared is the article contributed by Edmund Gosse to *The Century Magazine* of June last. Her prose work consists of four or five volumes of spiritual and mystical commentaries on Scripture, of great beauty and value.

The English clergy continue to protest against the Archbishop of Dublin's action in consecrating Senor Cabrera. In several dioceses strongly worded memorials have been extensively signed and presented to the bishops, the most noteworthy, perhaps, being that presented to the Bishop of Litchfield by the dean of his cathedral, which was signed, almost without exception, by the dignitaries of the cathedral, and by about 340 priests working in the diocese. If the bishops do not take effective measures at the next Lambeth Conference to clear themselves, and the English Church generally, from the charge of tacit acquiescence in the Archbishop's action, it will certainly not be from want of suggestion and support from the inferior clergy.

The present Liberal Ministry has exceeded all its predecessors in the vigor and severity of its campaign against the Church schools. The financial aspect of the question has become so pressing, since the introduction of free education, and the ever increasing demand of the Education Department for additional buildings, that the Archbishop of Canterbury recently appointed a committee to inquire into the needs and difficulties of Church schools, and to offer, if possible, some solution of them. The committee has just presented its report. It maintains the necessity of opposing any scheme which proposes to separate entirely, or very largely, the teaching of religious knowledge from the teaching of secular knowledge, in the belief that religious instruction penetrates and influences all instruction, of whatever kind. It insists that Churchmen should retain, unhampered by any interference, the appointment and control of the teachers in Church schools; and for this reason it pronounces against the various schemes which have from time to time been brought forward for obtaining aid from the local rates, the source from which the Board, or secular schools, derive their funds. The report expresses the conviction of the committee that the hope of the Church schools lies rather in the increase of the annual State grants, than in aid from local sources; and it points out, in conclusion, that of all the dangers which beset the Church and beset religion in this country, none is more serious than that which must follow a general surrender of the voluntary schools, which are the hope of the future, and upon the efficiency of which the religious condition of England thirty years hence will largely depend. The report will not commend itself to the large body of Church people who have already given their adhesion to various schemes for obtaining rate-aid; and a policy sufficiently promising to insure the unanimous support of all Church people has yet to be formulated. Meanwhile, a great deal is being done by local federations of Church schools, banded together in a defensive alliance, for the interests of all.

Among the noticeable Church functions of January, the Laud Commemoration occupied the first place. Dr. Mason, the rector of All Hallows, Barking, London, arranged to commemorate the 250th anniversary of the great Archbishop's execution by holding a short service at the hour, and on the spot, of the prelate's death. The site of the scaffold on Tower Hill is marked by a stone let into the ground in the centre of the gardens of Trinity Square. Around the stone were grouped the choir, of two city churches, and the clergy, who had vested in the church, and walked in procession through the crowded streets. The *Te Deum* was solemnly rendered, and Dr. Mason then read the pathetic and beautiful account of the Archbishop's death, as given by his chaplain, Heylin. The crowd of spectators listened with the greatest attention, and at the recital of Laud's last prayers all heads were reverently uncovered. After the reading was finished the Doxology was sung, and the procession returned to the church. In the afternoon Dr. Mandell Creighton, Bishop of Peterborough, lectured in the church on the services of Laud to Church and State. He pointed out the dangers which threatened the Church of England during the century which followed the period of Reformation, ushered in as it was by two periods of violent reactions. The Church at that time, harrassed by Romanist and Calvinist alike, was unable to set forth her position clearly. It was Laud's great merit that he recognized the inherent strength of the Church of England as a positive system, and tried to give it a positive expression. He saw that the Church was hindered by external controversy from working out her own principles, and he set himself to the task of raising the level of the worship of the Church as the best mode of teaching her principles. Laud's idea was a noble one, but he was mistaken in the means which he employed to attain it. He drew the Church into too close a relation with the Crown, so that, at the death of Charles, both were involved in catastrophe. He chose to work through power, rather than through influence, and when power failed him, he fell before his enemies. Yet events proved the truth of his conception of the Church, and at the Restoration nothing was vital save his system. It was in the church of All Hallows, Barking, that Laud's body rested for nineteen years, until its removal to the chapel of his own college, St. John's, Oxford. The school-room adjoining the church was fitted up as a temporary musuem, under the direction of Dr. Mason, and a most valuable collection of Laudian portraits and relics was exhibited. The collection included the purple skull cap and the walking stick which Laud used at his execution; the diary, which elicited the unworthy sneers of Macaulay; the shell of Laud's favorite tortoise; the autograph notes of Prynne's charges, which were produced at the trial, and many other relics, more or less closely connected with Laud, of which the most interesting was the autograph book of Bishop Lancelot Andrewes' Devotions, written in Greek and Hebrew, which was given by him to Laud shortly before his own death. During the days following the Commemoration, other lectures were delivered by experts on various aspects of Laud's character and work; and the Commemoration, as a whole, served to re-awaken interest in, and thankfulness for, the life and martyrdom of one who must ever be reckoned among the greatest of English prelates. Laud's few faults were the faults of the age in which he lived; his many virtues were the outcome of his own deep piety and earnest faith. It is interesting to note that modern Methodism is so little mindful of the rock whence it was hewn that the editor of *The Methodist Times* tells his readers that "the chief Anglican hero of the hour is Archbishop Laud, the deadliest enemy of the Christianity of Christ whom modern England has ever known."

The press notices of the death of Sir J. R. Seeley, Professor of Modern History at the University of Cambridge, emphasize the fact that he was less known as an historian than as the author of "*Ecce Homo*," the humanitarian treatise on Christ which aroused so much speculation as to its authorship when it was published anonymously thirty years ago. His historical work was, nevertheless, far more worthy of notice than his theological, although he disclaimed any intention or desire of making his books interesting.

The vicar of Roath, Cardiff, with the warm approval of the Bishop of Llandaff, is making an appeal for $50,000, with which to build a church in memory of Bishop Smythies, of the Universities' Mission to Central Africa. Bishop Smythies spent eleven years as a parish priest of Roath before he went to Africa, and those who knew him are not willing that his great work at Roath should lack a permanent memorial.

The most important of recent pronouncements by the enemies of the Welsh Church was Lord Rosebery's speech at Cardiff, on January 18th. His arguments in favor of the plunder of the Welsh Church were based on the two exploded fallacies that the State endowed the Church, and that if any religious body had a real claim to Church property, it was the Roman Catholic communion. That he should have used these two discredited arguments is a strong indication of the weakness of his case, and of the paucity of genuine arguments. If we could admit that the Church was founded at the Reformation, we should have also to admit the validity of both the Premier's contentions. But since the Catholic Church existed in England, and possessed her property before the realm became one, it is evident that the State did not endow her, but merely confirmed her title to her endowments. And since her existence has been continuous from the days of her foundation, her title to her property is continuous also, and therefore the new Italian Mission can have no possible claim to it. Lord Rosebery parades his extensive ignorance of the elementary facts of Church History, and we can therefore hardly be angry with him for ignoring the fact that the Roman bishops and vicars apostolic in England have expressly denied that they have any title or claim to the property of the Catholic Church. As an opponent, however, Lord Rosebery is vastly to be preferred to Mr. Asquith, who does not advocate disendowment from any low and sordid considerations of the advantages which may thereby accrue to the Welsh people, but rather desires to take away the property of the Church in order that she may be purified from the dross of silver and the accursed love of gold. It is instructive to see the enemies of the Church posing as her most disinterested friends. Churchmen will hardly be deceived thereby.

Conference of Church Clubs

The third annual conference of the Church Clubs of the United States convened in Wilmington, Del., Thursday morning, Jan. 31st. At 7:30 A. M. there was a celebration of the Holy Communion in the chapel of the Good Shepherd, at Bishopstead, Bishop Coleman, celebrant. The proceedings were formally opened in the parish house of Trinity church with prayer by the Bishop, who also gave an address of welcome.

The election of officers resulted in the choice of Mr. Edward P. Bailey, of the Church Club of Chicago, for president, and of Mr. John C. Cole, of New York, as secretary. The retiring president, Dr. M. D. Mann, of Buffalo, made a brief address and, was followed by Mr. Bailey.

The first subject for discussion was "How can the Church secure an increase in the number of lay workers?" Dr. Henry R. Hopkins, of Buffalo, spoke of methods for laymen to adopt in order to increase the attendance of laymen on Church services, and arouse in them an abiding interest in Church work. Men must realize their high privileges and be actively religious. Responsibility is concentrated in the bishop, and from bishop to priest, and from this down must permeate the laymen, and it must diffuse its influence beyond parochial lines. Confirmation was *not* a graduation from the parish to the diocese, but a matriculation into the parochial activities, both temporal and spiritual.

He was followed by Mr. Harrison, of the New York Church Club, advocating the methods and organization of the Brotherhood of St. Andrew.

Dr. Mann urged missionary work as fitting for laymen. Prof. Cabell claimed there was individual work ready to hand for all who wanted to work. General Skiddy made an earnest and practical address, showing that each Christian could do a grand work by making known that a Christian was the highest type of man, by honesty and integrity in business, avoiding sharp dealing and over reaching.

Hon. E. L. Martin spoke for a manly Christianity in daily life. Other speakers followed, Messrs. Bassett, Slocum, Lewis, and Clark.

In the afternoon "Sunday schools, their defects and possibilities," was the topic under discussion, an interesting paper thereon being read by Ludlow Ogden, Esq., of the New York Church Club. It was an historic resume of the methods of teaching the children of the Church from the earliest times, and advocated the displacement of the large body of incompetent teachers by a few trained teachers. "The object of the Sunday school is to instruct the children of the Church in the Catechism, the Creed, Lord's Prayer, and the Ten Commandments, to rear up a body of well-behaved, well-instructed Churchmen and Churchwomen, to foster in them the love of righteousness, and a steadfast devotion to the Church and her doctrines. The Sunday school is too often regarded as something that grows out of the Church and not as an integral part of the Church's own system and a means to carry out her great commission of teaching. Too often do children attend these schools and omit to be present at the services of the Church." Dr. Hopkins thought one defect was in allowing so many children to come to Confirmation without attending celebrations of the Holy Communion.

Mr. Bassett gave some of his experiences in a large Sunday school, and of the large number who do not attend the Church services.

Mr. Bailey deemed it wrong to ask for teachers from the chancel; they should be sought out by the priest personally and for their qualifications. Mr. Fulton Lewis suggested teachers' meetings to teach the lesson.

Dr. Mann spoke from forty-five years' experience, from infant scholar to worker. He favored new methods of instruction, and would reduce the number of pupils to one teacher.

Mr. Warner said preparation for Sunday school begins at home and is a preparation for the work of the Church; without this home instruction there would be little success. Messrs. R. F. Harrison, John A. Cole, and Prof. Cabell also spoke on the subject.

At the close of the discussion, Mr. Ogden asked: Why are the children of the Roman Church better instructed than those of the Episcopal Church? Mr. Fulton Lewis, of Washington, answered by referring to the Roman parochial schools.

"Can the lending of money be made a work of Christian charity?" was debated first by Mr. Harrison, of New York, who spoke of the chattel mortgage and the loan associations of New York and Boston; General Skiddy, of the good done by similar work in Connecticut.

Resolutions of thanks for hospitality and on other matters concluded the session. In the evening a banquet was given by the Church Club of Delaware, at the New Century Club house. The Bishops of Easton and Delaware, with about 100 clergy, were present.

President Biddle made a brief address of welcome. As a suitable motto alike for guest and host he proposed this: "We are all Churchmen." E. P. Bailey, of Chicago, the chairman of the conference, spoke enthusiastically of the future of the Church under the inspiration of the Church societies, mentioning particularly the Brotherhood of St. Andrew and Church clubs. The second speaker was Ludlow Ogden, of New York, who spoke of the unifying effects of Church clubs and club conferences in bringing together Churchmen of different schools of thought. One grand result was the promotion of the study of Church history and doctrine, and in assuring in the maintenance of faith. General W.W.Skiddy, of Stamford, Conn., made an earnest speech, urging greater devotion to the interests of the Church and the practical exemplification of Christian living in all the avenues of secular and Church life.

Bishop Adams, of the diocese of Easton, made an eloquent speech. Noting the signs of turbulence in social, industrial, and political affairs, he said safety alone was to be found in the fold of the Church and obedience to the Divine law. Dr. M. D. Mann, of Buffalo, spoke for a higher standard of religious education as the most effective means of promoting Church unity.

Edgar M. Sloane, of Woonsocket, R. I., the Rev. W. B. Bodine, D. D., of Philadelphia, Dr. Henry R. Hopkins, of Buffalo, N. Y., Professor William D. Cabbell, of Washington, D. C., and Robert M. Hughes, of Norfolk, Va., made addresses. Bishop Coleman spoke enthusiastically of the outlook in Church work, by the active and devoted interest for Church welfare manifested by the laity.

The company was dismissed with the benediction from the Bishop of Easton.

Canada

The Bishop of Huron confirmed a large class of 54 candidates on Jan. 20 at Trinity church, Galt. Canon O'Meara, chaplain to the Bishop of Rupert's Land, visited Galt lately, preaching on behalf of his diocese, and received as a result of his appeal, in a short time, nearly $500. The annual meeting of the Huron Women's Auxiliary takes place in London from the 4th to the 7th of March. The Bishop intends holding a Quiet Day March 11th and 12th. The ruridecanal chapter of Elgin met in St. Thomas on the 22d. Special services were held in St. Paul's church, Ripley, through the month of January, conducted by different clergymen, assisted by the rector. The Churchworkers' convention and rural deanery meeting was held at Berlin, Jan. 15th, in the new church of St. John the Evangelist. A number of the clergy were present, as well as many visitors from the neighboring towns. The new church looked very well. The next convention, in 1896, is to be held at Galt. The King's Daughters, in connection with St. James' church, St. Marys, has presented a Holy Table to the church. The reports from the rural deans at the last meeting of the executive committee of the diocese of Huron show a slight advance in the amount of assessments. The Church Ladies' Aid of New Hamburg have presented a stained glass window to St. George's church in that place. Church work among the Indians at Walpole Island is progressing very favorably. The new parish hall, lately built by the efforts of the incumbent, is found of great use. The Epiphany services were largely attended, and there were over 100 communicants. The fifth annual convention of the Brotherhood of St. Andrew was to commence on the 7th at Woodstock, Ont., which was to be a Quiet Day, and to continue to the 10th.

The committee appointed by the synod of the diocese of Toronto, to examine into the question of the increase of the episcopate, held an adjourned meeting early in January, when the proposed re-arrangement of the dioceses of Niagara, Toronto, Huron, Ontario, and Algoma was discussed A joint meeting of the other diocesan committees is to be held about the middle of February, so that the details of the matter may be more thoroughly gone into. The Bishop held an ordination in St. Alban's Cathedral, Toronto, lately, when two were ordained to the priesthood and four to the diaconate. A new set of communion vessels has been presented to Christ church, Bailliieboro, by the congregation, as a thank offering for the restoration to health of their beloved rector, Archdeacon Allen. A large bell is about to be placed in the tower of St. Mark's, Sandhill. The rural deanery of Durham and Victoria held its last meeting at Port Hope on the 7th and 8th of February. A good number of the clergy were present at the meeting of the rural deanery of East York at Sunderland on Jan. 14th and 15th. A handsome memorial window was placed in St. Mark's church, Deseronto, diocese of Ontario, early in January, in memory of Cornelius Oliver, by the family. Four small windows of tinted cathedral glass, with medallion centres, were placed in the openings on the north side at the same time, one given by a boys' class in the Sunday school and another by the Confirmation class of 1894. A beautiful memorial window has been placed in St. Mary's church, Newboro, the interior of the church also has been much improved and a new bell organ introduced. A good many improvements have been carried out on the church property in the little parish of Franktown during the year, and $650 have been raised toward the Ottawa Episcopal endowment fund. Trinity church, Merrickville, has also been greatly improved both outside and in, of late. A number of the clergy of the district were present at the reopening services.

A good discussion of the itinerant system took place at the meeting of the ruridecanal chapter of Lincoln and Welland, diocese of Niagara, in St. Barnabas church, St. Catherine's, in the third week of January. A number of the clergy were present, and the subject of the widow and orphan's fund of the diocese was given careful consideration. It was decided to take steps to hold a Church congress at Queen Victoria Niagara Falls park next summer, in view of the success of the Sunday school convention. A gleaners' prayer union has been formed in connection with St. George's church, Guelph.

Much regret is felt at the burning of St. Augustine's church, Danville, diocese of Quebec, Jan. 7th. The church cost $12,000 and was only insured for $3,000. The furnishings, which were new, were all burnt, as well as some of the church records. The church was built about 40 years ago. The Bishop of Quebec visited the parish of Stanstead lately, holding Confirmations in Christ church, Stanstead, and All Saints', Beebe Plains.

The second annual meeting of chapter No. 1 of St. Andrew's Sisterhood was held at Holy Trinity church, Winnipeg, in December, and the report shows that much good work has been done in the parish by the comparatively new society. Two new chapters have been organized in Ontario during the year. The executive committee of the synod of Rupert's Land have published a statement of the needs and resources of the diocese, which shows how great is the necessity for outside assistance.

The synod of New Westminster meets in February for the election of a bishop. An impressive service was held at the funeral of the Ven. Dr. Woods, Archdeacon of Columbia and rector of St. Mary's, Sapperton, who died Jan. 2d. He was one of the oldest clergymen in the district, having been 35 years there. The body was carried to the grave by the church-wardens and other friends of the deceased, chosen by himself some months before his death. The grave was filled in by clergymen of the diocese, all personal friends of the archdeacon.

The 36th annual session of the synod of the diocese of Montreal was opened on the 15th with service in Christ church cathedral. The Bishop called attention in his charge to the formation during the year of two new institutions, the Robert Jones Convalescent Hospital for children and the St. Andrew's Home, chiefly for the benefit of immigrants and strangers, for which the plans have not yet been completed. He touched upon the great need of increased contributions to the Widow and Orphans fund, and to the mission fund of the diocese. The latter cannot benefit for some time yet from the large sum left by the Shelton estate for various causes. Seventy-seven Confirmations have been held during the year in the diocese of Montreal, over 1,000 persons having received the rite. Four new churches have been opened and a fifth is nearly completed. One church and two burying grounds have been consecrated. The Girls' Friendly Society and the Woman's Auxiliary received commendation, and the re-opening of Dunham Ladies College, now under the supervision of the synod, hopefully alluded to, that as a means of Church education of a high order it may prove a blessing to the diocese. At the morning session on the second day the Governor General, the Earl of Aberdeen, visited the synod and was received at the door by the Chancellor, the Dean, the Archdeacon of Montreal, and the Treasurer. As the vice-regal party was escorted to the platform, the synod joined heartily in singing the first verse of the National Anthem. The Bishop presented an address to which His Excellency replied in a suitable manner, and he remained to listen to the missionary address, of the Bishop of Moosonee. There was a very warm debate on the third day on Church extension through providing for the division of parishes. The report of the Church of England Temperance Society deplored the increase of saloons, and Dean Carmichael seconded a resolution, which was unanimously passed, that the synod would aid and abet all true and loyal men in putting their shoulders together to resist the steady, systematic advance of the rule of the tavern-keeper in this city." The care of strangers coming to the city, who do not belong to any Church, was thoroughly discussed. A deputation of three was appointed to attend the approaching jubilee celebration at Bishop's College, Lennoxville, in June next, and the synod closed with the usual votes of thanks. A very fine portrait of the late Bishop Fulford has been presented to the diocese of Montreal by a son of the late Canon Belcher, and Mr. A. F. Gault has given a handsome frame for it. Bishop Fulford was the first Bishop of Montreal. The executive committee of the diocese met Jan. 11th, the Bishop presiding. St. Simon's church has been presented with a bell which was placed in position on the 12th ult. The rite of Confirmation was administered to 25 candidates at St. Matthias' on Jan. 6th by Bishop Bond. Seven of those who received it were deaf mutes from the McRay Institute. The Bishop's charge to synod was read, by order, in all the city churches on Sunday, Jan. 27th.

New York City

At the meeting of the New York Churchmen's Association on Monday, Feb. 4th, the Bishop of Vermont made an address on the subject of "Parochial Missions."

The 6th anniversary of St. Bartholomew's Rescue Mission was celebrated on the evening of Monday, Feb. 4th. Addresses were made by Bishop Potter, the Rev. Dr. Greer, Mr. Thomas Edward Murphy, and others.

The new rector of the church of the Beloved Disciple, the Rev. Henry Barbour, was instituted into the rectorship last week by the Bishop of Delaware, acting for the Bishop of the diocese. The Bishop preached from Thess. i: 12, 13.

At the first services in the new chancel of the church of the Transfiguration, Sunday, Feb. 3d, already referred to in the columns of THE LIVING CHURCH, the full vested choir of 40 male voices for the first time occupied their new stalls.

At the annual meeting of the Church Periodical Club, just held, addresses were made by Bishop Barker, of Olympia, and the Rev. E. M. Spurr, of Moundsville, W. Va. The annual report of the society showed a decrease in expenditure, and a gratifying increase in receipts for the past year.

The Brothers of Nazareth are to have a building for a home for consumptives at the Priory Farm, outside the city. It is to be a gift of Gen. J. Watts de Peyster, at a cost of $30,000, and will provide for 300 patients—partly private patients at nominal fees, and partly free patients. Plans are being prepared, and the work will go forward as soon as they are ready.

At St. Matthew's church a special service was held on the evening of Sunday, Feb. 3d, under the auspices of St. Matthew's chapter of the Brotherhood of St. Andrew. Addresses were made on "The spread of the Kingdom in daily Life," by Silas McBee, second vice-president of the Bro the

hood, and "In mission work," by R. M. Buchanan, of Holy Trinity chapter, of this city.

At the funeral of Mr. Ward McAllister in Grace church, Feb. 4th, the Bishop of Mississippi officiated, assisted by the rector, the Rev. Dr. Wm. R. Huntington, and the Rev. Dr. Geo. L. Platt, of Rochester, N. Y. The hymns and chants were finely rendered by the choir of the church, and a part of Lander's orchestra played the "Dead March" in Saul. The burial was in Greenwood cemetery.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, a special memorial service was held on the afternoon of Septuagesima Sunday, Feb. 10th, when the first part of Gaul's "Holy City" was rendered by the vested choir of the parish, enlarged for the occasion by the addition of the vested choir of St. Ann's church, Brooklyn. The second part of the "Holy City" will be sung on the afternoon of next Sunday, Feb. 17th.

At a special meeting of the New York City chapter of the Daughters of the American Revolution, just held, formal action was taken regarding a proposed chair of American history for Barnard College, the chapter adopting as its objective work during the coming year the filling of this chair. In order to raise the necessary funds for procuring an eminent lecture, it was decided to issue subscription tickets for a course of lectures to be given at Columbia College. Other means will be employed.

At the meeting of the Church Club, the president and several leading members were absent, attending the general conference of Church clubs at Wilmington, Del. The Rev. Prof. Walpole, of the Theological Seminary, discussed the topic of the evening, "The rights of the laity to be taught the doctrines of the Church," and strongly commended fearless teaching of Church doctrine by the clergy. He was followed in the same vein by Mr. George Zabriskie, who took occasion to express appreciation of the recent Pastoral of the House of Bishops. The publication committee reported the issue of the club lectures of 1894 in book form.

At Trinity church arrangements are made for a continuation of the Lenten services for business men, that have been a feature of Lent down-town for many years. The course this year will be unusually attractive, and will consist of brief services at noon with addresses ten minutes in length, by Bishops Potter and Dudley, the Ven. Archdeacon Van Kleek, the Rev. Drs. Wm. S. Rainsford, David H. Greer, Henry Y. Satterlee, Wm H. Vibbert, Edward A. Bradley, Henry Lubeck, G. H. S Walpole and John W. Brown, and the Rev. Messrs. Geo. W. Dumbell, Arthur Ritchie, and Brockholst Morgan. During the week following Mid Lent Sunday the services will last an hour each, and the addresses will be delivered by Bishop Dudley.

The trustees of the cathedral of St. John the Divine have instructed the building committee to begin laying the foundations for the sacred edifice as soon as the weather will permit. The excavations have finally revealed a solid rock basis for the enormous weight of the central tower. It is thought that during the coming summer the foundations can be brought above the surface of the ground, with the possibility of the erection of a portion of the walls before winter sets in. If contributions continue to be received in such measure as to enable the trustees to push forward uninterruptedly the work of building, they will secure the completion of the choir in the last part of next year or early in 1897.

The 25th anniversary of Dr. Walter B. Gilbert's connection with Trinity chapel as its choirmaster and organist was commemorated on the evening of Thursday, Feb. 7th, in the chapel. Special devotional services were conducted by the Rev Dr. Wm. H. Vibbert, the minister in charge, who announced that the Rev. Dr. Morgan Dix had expected to deliver an address, but was still at the bedside of his son, who is ill with pneumonia at Groton, Mass., but is believed now to be out of danger. Dr. Gilbert's original oratorio, "St. John," was rendered under his personal direction by a chorus consisting of present and former members of the choirs of Trinity and St. Paul's chapel, accompanied by Gustav Dannreuther's orchestra and the chapel organ. Mr. Leo Kofler led the St. Paul's choir, and Mr. De Offeo Brown was organist. There were 72 voices in all, including male and female soloists. Dr. Gilbert was heartily congratulated upon his long term of efficient service and upon the success of his oratorio.

The Headquarters Guard of the Church Temperance Legion, already referred to in the columns of THE LIVING CHURCH, has been uniformed at the sole expense of a former army officer. The rooms provided at the parish leased the church of Zion and St. Trinity, are admirably adapted for drill purposes. Arrangements have been made by Col. Benjamin F. Watson, for a series of Sunday morning services in the churches which contribute members to this central organization, which will be attended by the guard in a body. The effect will probably be to stir new interest in the entire matter of temperance organization for the young. The first of the series of services was held in the church of Zion and St. Timothy the 4th Sunday after Epiphany, when the rector, the Rev. Dr. Lubeck, preached on "Christian manliness." Last Sunday, Feb. 10th, the service took place in St. Agnes' chapel, of Trinity parish.

The regular monthly meeting of the board of trustees of Columbia College was held on the afternoon of Monday, Feb. 4th. Bishop Potter, President Low, Messrs. Cornelius Vanderbilt, W. Bayard Cutting, Hermann H. Cornmann, and Stephen P Nash were among those present. The committee on buildings and grounds presented a report on the leveling of the ground and the widening of 120th street preparatory to beginning the excavation for the new buildings this spring. Action was also taken by the trustees directing that work on the new buildings for the College of Physicians and Surgeons should be begun at once, and that the addition to the Sloan Maternity Hospital, which is now in course of construction, should be completed as rapidly as possible. The committee in charge of the Mapes memorial fund submitted a proposition, which was accepted, offering to build the gate at 119th street and the Boulevard as a memorial of Herbert Mapes, formerly a student of the university. A vote of thanks was extended to Mr. Wm. C Schermerhorn for a gift of valuable books for the college library, and also to Mr. Chas. A. Dana for a collection of botanical works given by him. Votes of thanks were also given to Mrs. Lawrence and Mrs. Strong for the gift of the library of their brother, Alexander I. Cotheal. It was announced that the Rev. Dr. David M. Greer had accepted the invitation of the trustees to preach the baccalaureate sermon on June 9th in St Bartholomew's church.

A memorial of the late Bishop Brooks, of great artistic merit, has just been completed in plaster for the church of the Incarnation, where the bishop often officiated. It was suggested by a similar memorial in the church of the Holy Trinity, Philadelphia, and is from designs by Mr. Wm. Clark Noble. It has been sent to the foundry for casting in bronze. The present intention is to have it placed in the church some time before Easter. The memorial is in the form of a bas-relief full-length statue of a little more than life size. The figure will be 6 feet 10 inches high, and the entire relief, including the architectural border, 9 feet over all. In its permanent position in the church the relief will be elevated considerably above the line of vision, and will appear shortened to the actual height of its subject—6 feet 4 inches. Bishop Brooks is represented not as the bishop, but as the preacher. He stands beside a lecturn or pulpit structure in a Gothic arch. The portrait and pose are natural. He is robed in a black preaching gown thrown loosely over a "Prince Albert" coat with low collar and layman's necktie—looking much more like a Presbyterian minister than like a priest or bishop of the Church. The figure is one of much dignity and the expression benignant. One arm is raised as though to emphasize his preaching. The artist's work has been most cleverly performed, and though not quite mezzo-relief, being less than seven inches raised at the thickest part, the effect is that of a full round statue. The figure stands out solidly and impressively from the background. The result has been reached by an original method of modeling. The architectural framework is simple in treatment. In the church the relief will be surrounded with an elaborate and richly colored mosaic of onyx and marble with appropriate inscriptions, by Louis Tiffany.

Philadelphia

In the will of J. Douglass, recently probated, there is a bequest of $50 to the Home for the Homeless.

The Rev. Henry B. Martin, M. D., rector of St. James' church, Hestonville, celebrated his first anniversary on Sunday, 3rd inst. In his evening discourse he spoke of the success which had attended his efforts to build up the parish, how the congregation is increasing both in numbers and usefulness, and the outlook is hopeful.

The 11th choir festival service was given at the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, on Sunday evening, 3rd inst., when the vested choir of 46 men and boys, under the direction of Mr. Julius G. Bierck, rendered, in a very superior manner, J. Baptiste Calkins' evening service in G. There were also sung anthems by G. C. Garrett and J Varley Roberts.

The little mission chapel of St. Faith, which was opened on the feast day of its patronal saint, in October last, is doing a great work among the slums in its neighborhood. On Sunday afternoon, 3rd inst., the Rev. T. J. Taylor administered the Sacrament of Baptism to 18 children, several of whom were colored. The services at this chapel are always well attended, and a mothers' meeting has been organized by Mrs. Jackson.

The second anniversary of the Rev. O. M. Waller as rector of St. Thomas' church, was observed on Sunday, 3rd inst. Special music was rendered by the vested choir, and there was a choral celebration of the Holy Communion. In his sermon, the rector gave the following statistics for the year: Baptisms, 32; presented for Confirmation, 32; burials, 23; sermons, 133; services, about 200; pastoral visits, 1,300. The preacher at Evensong was the Rev. James C. Kerr, a chaplain of the U. S. Army.

The annual meeting of contributors to the Church Home for Children was held on the 5th inst., at Holy Trinity parish house, the Rev. Leverett Bradley in the chair. The report of the treasurer stated: receipts, $13 548.82; present balance, $172.64 The managers reported 106 children in the institution; admitted during the year, 25; discharged, 26. There was one death, the first in 12 years. Six gentlemen were elected members of the board of council for 3 years. The present officers and board of managers were re-elected.

The eight-days' Mission, noted in our last issue, closed on Sunday, 3rd inst., at St. Barnabas' church, Kensington. Large congregations were in attendance at all the services to listen to the stirring eloquence of the Rt. Rev. Dr. Jackson, Assistant-Bishop of Alabama, and his influence will long be felt in the neighborhood. There was a re-union in the morning of the communicants of the parish, past and present. Bishop Jackson was the celebrant, and was assisted by the rector, the Rev. O. S. Michael. The Mission was attended by many outside the Church, including several of the clergy.

On account of the decease of the Rev. H. A. Coit, D. D., of St. Paul's School, Concord, N. H., a dinner which had been arranged by the Philadelphia alumni of that school, for the 18th inst., has been indefinitely postponed. A meeting of the alumni, who number over 100 in Philadelphia, was held on the 6th inst., at the office of Owen Wister, 328 Chestnut st., James W. Cooke, president, in the chair, and a memorial in connection with the death of Dr. Coit, was adopted. A committee, consisting of Messrs. James W. Cooke,, Andrew Wheeler, and Owen Wister, was appointed to represent the alumni at the funeral.

On Sunday morning, the 3rd inst., Bishop Whitaker resumed his episcopal duties by making his annual visitation to the parish of St. Martin-in-the-Fields, where he administered Confirmation to a class of 17 persons, presented by the rector, the Rev Jacob LeRoy, and afterwards addressed them. In the evening of the same day, he preached at the Italian church of L'Emmanuello, and confirmed 23 persons presented by the Rev. M. Zara, priest in charge, whom he complimented upon his successful work at the mission, this being the largest class to receive Confirmation in its history. In order to fully recuperate his health after his recent illness, the Bishop left town on Monday, 4th inst., for a few days' sojourn at Atlantic City, N. J.

The eighth anniversary of the memorial church of St. Simeon, the Rev. Edgar Cope, rector, was duly celebrated by services lasting several days. On the Feast of the Purification, the sermon at Evensong was preached by the Rev. Alsop Leffingwell. On Sunday, 3rd inst., there was an early celebration of the Holy Communion, and at a later hour, Matins, and the Sacrament of Baptism. At the second Celebration the rector preached. The children of the Sunday school had Evensong and a sermon in the afternoon; and at the night service the Rev. Dr. W. N. McVickar was the preacher. On Monday, 4th inst., a service was held at 8 P. M., under the auspices of the Knights of Temperance, with a sermon from the Rev. W. W. Steele. On Tuesday evening, the Rev. C. L. Fulforth preached, and on Wednesday, the Rev. H. A. F. Hoyt. On Thursday evening, 7th inst., there was a congregational re-union in the parish house, which was largely attended.

From his boyhood, the late George W. Childs had been an earnest, faithful communicant member of the Church, and it seemed but proper that none but Churchmen should participate in the memorial service held on Saturday, 2d inst., in the auditorium of the Drexel Institute. There was a very large audience present, representative of the commercial, professional, and social life of the city, and many eminent men came from other cities. Professor James M. Dickinson, organist of St. James' church and also of the Institute, rendered Chopin's Funeral March on the great organ. The Institute chorus, under the leadership of Professor Charles M. Schmitz, choirmaster of St. James', sang Stainer's noble anthem, "I am Alpha and Omega." Prayer was offered by the Rev. J. N. Blanchard, rector of St. James', of which Mr. Childs had been vestryman; and then the great audience accompanied the chorus in singing "Hark, hark, my soul!" The memorial address was made by Dr. James McAlister, president of the Institute. At its conclusion, the chorus sang Hummel's anthem, "Incline Thine ear to me." The Rev. W. B. Bodine, D. D., rector of the church of the Saviour, (of which Mr. Drexel had been rector's warden), delivered a touching address, dwelling more particularly on Mr. Child's private life, concluding with words like these: "He lived in faith, he rejoiced in hope, he abounded in charity. Wherever there was a thistle to be taken away he plucked it; wherever there was a flower to be planted, he dropped a seed carefully and with tenderness. He was that rarely beautiful creation—*a good man*." Woodward's anthem, "The radiant morn has passed away," was rendered by the chorus, after which the audience joined in singing Faber's hymn, "O Paradise, O Paradise." The benediction was given by Bishop Whittaker, and the assemblage slowly retired while Handel's "And the Glory of the Lord" sounded from the organ.

Chicago

On the 3rd Sunday after Epiphany, the Rev. A. W. Mann officiated at All Angels' deaf-mute mission. Despite the intense cold, the attendance was good. One of the members of the congregation, who has been out of employment for some time, walked ten miles to join in the worship, not having the means to pay fare. Such devotion is most encouraging to the missionary and a good example for others to follow.

On Monday, the 4th inst., a very enjoyable luncheon was given at the Palmer House by the clergy of the diocese in honor of the Rev. Dr. Locke. About 54 of the clergy were present, and expressed, as well as words could, by addresses and resolutions, the high esteem and affection in which the senior presbyter of the diocese of Chicago is held by his associates. The chairman of the occasion was the Rev. C. H. Bixby, of St. Paul's, and the toastmaster, the Rev. A. W. Little, of St. Mark's, Evanston. Responses were made to the following toasts: "Auld Lang Syne," the Rev. W. J. Petrie; "True to Church," the Rev. W. S. Toll; "Kind to Poor," the Rev. John Rouse; "Old Friend for Evermore," the Rev. B. F. Fleetwood; "God takes the workman but the work goes on," the Rev. T. N. Morrison; response, the Rev. Clinton Locke; poem, the Rev. H. G. Perry.

The Bishop of Chicago and Mrs. McLaren are spending the month of February in Mexico.

The Rev. E. A Cummings, formerly of Eau Claire, Wis., has entered upon his duties as priest in charge of St. John's mission.

The regular monthly meeting of the Church Club, Feb. 14th, will be in charge of the Committee on Educational Institutions, and the subject for discussion will be "The educational work of the Church."

A meeting of the Southern Deanery was held at Fairbury on Tuesday and Wednesday, Feb. 5th and 6th. At the service on Tuesday evening the sermon was preached by the Rev J. H. Edwards, of Ottawa. The services on Wednesday began with a celebration of the Holy Eucharist at 7 o'clock, Dean Phillips, celebrant. A business meeting was held at 9:30, followed by morning prayer and sermon by the Rev P. K Hammond, after which the clergy were entertained at luncheon by the ladies of the parish. In the afternoon the Rev. Mr. Averill read a paper upon the meaning of the word, Sacrament. The subject of visits to isolated families and places where there are no churches, was discussed, and reports were made as to work done in these places during the past three months. At the service on Wednesday evening addresses were made upon the following subjects: "Why we use the Prayer Book," the Rev. Mr. Brown, of Lockport; "Why we have bishops," the Rev. Mr. Edgelow, of New Lenox; "Why we have forms of ceremony," the Rev. Mr. Rushton, of Chicago; "Why we think so much of the Holy Communion," Dean Phillips. The next meeting will be held at Morris in May.

Diocesan News

Georgia

Cleland Kinlock Nelson, D. D., Bishop

The condition of St. John's church, Bainbridge, under the care of the Rev. F. B. Ticknor, is very encouraging. A new rectory has been built and is being paid for in easy installments The income of the parish is increasing, new interest is manifested in the Sunday school, and harmony is the keynote of all the work.

A large part of the means being on hand, the board of trustees of the Appleton Church Home, Mason, has decided to at once begin the erection of the Beckwith Memorial chapel and Infirmary, which is to be the west wing of the home.

The finances of the Orphans Home, Savannah, have been so admirably managed that, notwithstanding the hard times and the loss of its dividends, its good work has gone on without interruption.

Three years ago there were in Atlanta two churches and one mission. To-day, under the stimulus of an organism at harmony in all its parts, there are in and about the city the same two churches steadily increasing in strength, four mission chapels, and six missions in rented houses, all occupied every Sunday, and without costing the diocese one dollar for more than a year past.

In 1891 there were only 28 active clergy in the State of Georgia. From 1891 to 1890 but $3 800 were expended. In ten years the diocese increased only at the rate of 150 communicants per year, and most of this was confined to the city churches. In 100 counties the Church had no representation. In 100 towns of from 600 to 2,500 population our Church service had never been heard. In February, 1892, Bishop Nelson was consecrated. By May of the same year he had traveled 5,000 miles, and had confirmed 500 persons. Two and a half years later he reported 1,230 Confirmations. In 1892 nearly $6 000 were expended, and in 1894 $8,000. The clergy have increased to 46, the communicants to over 6,100, the parishes and missions to 79, and the contributions to nearly $120,000.

South Carolina

Ellison Capers, D.D., Bishop

Christ church, Greenville, has been presented with a solid silver paten and chalice and two brass seven-branch candelabra by Mr. J. C. David, of Philadelphia, as a memorial of his father. At the same time the vested choir presented the rector, the Rev. Byron Holley, with a handsome gold-headed cane.

The church of the Advent, Spartanburg, has instituted a vested choir of 25 voices. They have had the benefit of training from Dr. R. H. Peters, who received his degrees in music from the London College of Music.

New Hampshire

William Woodruff Niles, D. D., Bishop

Announcement is made of the death, on Feb. 5th, of the Rev. Henry A. Coit, D. D., LL. D., rector of St. Paul's school, Concord. The funeral service was held in the chapel of that institution on Feb. 8th, the altar being decked with roses, Easter lilies, and violets, and the rector's stall draped in mourning. There was a celebration of the Holy Communion at 7:30 A. M. in the old chapel, the Rev. R. M. Benson, of Boston, celebrant, assisted by the Rev. Edw. M. Parker, of the school. Bishop Hall, of Vermont, read the opening sentences. The lesson was read by the Rev. E. M. Parker. Hymn 36, *Dies Irae*, was rendered, and the choir sang the anthem, "The radiant morn hath passed away." The recessional hymn was, "There is a blessed home." The interment was made in the school cemetery. A large number of clergymen were present at the services. Dr. Coit's influence has done much for St. Paul's school. His aim was to make it "a light to this and future generations." He had a rare personality and he knew how to deal with boys, and ever set before them an ideal of true manliness. The chapel with its services was ever made the centre of the school life, and a Christ-like character was what he sought to build up in each of his pupils. He was gifted with great mental ability and was a thorough classical scholar, with habits of reading and study which he never gave up. He had also those qualities which are absolutely essential for any great educational work—rare executive ability, a keen insight into character, sound judgment in business matters, and great power of endurance and application.

Newark

Thomas Alfred Starkey, D. D., Bishop

CITY.—The Men's Club of St. Stephen's parish observed their first anniversary on Saturday, Jan. 26 A supper was served and games indulged in afterwards, the gathering including the wives and friends of the members. This organization began in a small way as a social and literary club, with less than a dozen members. It now numbers 35, with repeated applications for membership. The rector of the parish is *ex officio* the president of the club, whose official title is the St. Stephen's Mutual Improvement Club. Early in the autumn it was proposed to institute a co operative and loan society within the club. This is now in operation, members being required first to join the Improvement Club and pay the nominal annual dues of $2.60. In the co-operative and loan department each share is fixed ten cents weekly, and no member is allowed to hold more than five shares. He may borrow at any time within two and one half per cent of the amount he has paid in, giving satisfactory security to the society. Provisions are bought at wholesale prices by the society, and sold to members at an advance of one-half the usual retail profit, thus helping the general fund as well as the buyer. Shoes are also procured on this same plan, and arrangements will soon be perfected for supplying other necessary articles at low rates. Twenty-two of the members of the Improvement Club have joined in the co operative and loan department, and it is expected that the shares will be worth more than their face value within eighteen months' time.

The St. Stephen's chapter, Brotherhood of St. Andrew, held a very interesting meeting on Wednesday, Feb. 6. Papers were read on "How far should the Church concern herself with the social questions of the day," and "The value of the Church Year." These papers are to be kept in the records of the chapter. Subjects treated at previous meetings are: "The Prayer Book as an educator" and "The relation between doctrine and practice." Such exercises serve to instruct the members as well as to make the meetings interesting after the routine business has been transacted. The chapter has started a boys' branch, which gives fair promise of good results.

By the will of the late Mr. John Stevens, of Castle Point, Hoboken, a bequest of $20,000 was left to Trinity church, Hoboken, with which he had long been connected, under the rectorship of the Rev. Mr. Houghton. Of the amount thus left, $14 000 is to be used to extinguish the debt on the church, and the remaining $6,000 is to be invested as a fund, the interest of which is to be used towards paying the rector's salary.

RUTHERFORD.—Grace church was crowded Sunday, Feb. 3d, at services in memory of the late rector, the Rev. Francis J. Clayton. A memorial tablet given by his friends, and a bishop's chair in oak, presented by the choir boys, and bearing the words, "In Memoriam," were in place in the church. At morning service the Rev. John Keller delivered the sermon, which was full of personal reminiscences of Mr. Clayton. At the evening service the Rev. Dr. Bennitt of Jersey City preached, and a lodge of Odd Fellows, of which Mr. Clayton was a member, attended in a body.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

A quarterly meeting of the Southern Convocation of the diocese was held in St. Paul's church, Jackson, Jan. 31st. A celebration of the Holy Communion preceded the first business session. Routine business and the consideration of means to supply certain churches within the convocation now without clerical service occupied, much of the time. At a meeting of the convocation at Tecumseh in September, it was determined that the movement before inaugurated to obtain religious statistics within the convocation be continued Accordingly, reports were made showing the relative strength of the various religious bodies in Ann Arbor, Adrian, Manchester, Tecumseh, Ypsilanti, Howell, Milan, and Dundee, besides reports from towns of minor size. The subject is to be considered further at the next session of the convocation. At the afternoon gathering a paper was read on "Modern Heresies," by the Rev. C. H. I. Channer, of Adrian. A committee was appointed, consisting of the Rev. Henry Tatlock, Gen. Wm. H. Withington, and Mr. Samuel Post, to confer with the proper committee of the State Legislature now in session at Lansing in regard to the pending bill for the taxation of churches. Steps were taken for the providing at some time within the next three months a clerical and lay speaker for each congregation within the convocation to address the people at some regular service on the subject of diocesan missions. A missionary service was held in the evening, and addresses were made by the dean, the Rev. Henry Tatlock, and the Rev. Joseph T. Ewing.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

LOUISVILLE.—At Christ church cathedral, on the 3rd Sunday after the Epiphany, at 4 P. M., was held a special service of thanksgiving to Almighty God by the clergy and laity, in commemoration of the 20th anniversary of the consecration to the episcopate of the Rt. Rev. T. U. Dudley, D.D., D.C.L., LL.D. The service opened with the processional hymn, "The Church's one foundation." The crucifer preceded the vested choir, numbering over 40 voices, followed by resident and visiting clergy, marching down the south aisle, thence up the middle aisle to the choir. The dean of the cathedral, the Rev. Chas. E. Craik, D.D., conducted the service, assisted by the Rev. Messrs. L. W. Burton and W. A. Snively. The Rev. E. T. Perkins, on behalf of the laity, delivered a congratulative address to the Bishop, concluding by the presentation of $1,097 as their contribution to the Endowment Fund for the episcopate. The Rev. J. G. Minnegerode addressed the Bishop in behalf of the clergy in an eloquent and earnest manner, and presented to him a handsomely bound Prayer Book and Hymnal. The Rev. Chas. E. Craik, in behalf of the Daughters of the King, followed in a pertinent address, and the presentation of an elegantly bound bishop's *vade mecum*. The offertory at the close of the service was upwards of $200, making the total contribution to the Endowment Fund to exceed $1,200. The service was choral, and was noteworthy for the efficient and splendid rendering of the choir, which has been organized not more than four months.

At St. Andrew's church, at night, was held a meeting in behalf of the Sunday school Institute of the diocese. A large congregation assembled. Bishop Dudley presided, and a number of addresses were made; the Rev. R. Estill discussed the theme of "The spiritual aim of the Sunday school;" Mr. John L. Amsden, of Versailles, followed by an eloquent address upon the topic, "The Sunday school as the nursery of the Church." Bishop Dudley closed the service by discussing, in his happy and forcible style, "The pastor's responsibility and duty with reference to the Sunday school." The organization of this diocesan Sunday school Institute is a new departure in the Church work in Kentucky, and the future outcome of this movement is looked forward to with anticipations of great success in the upbuilding of Christ's kingdom on earth.

The corner-stone of the new St. Paul's church was laid on St. Paul's Day by the Rev. R. Estill, the rector, in the absence of the Bishop, who was unable to officiate, by an attack of "Grip," which confined him to his bed. The ceremony, owing to the inclement weather, was performed in the Sunday school room, with the exception of the placing the stone in position. The corner-stone bears this inscription:

St. Paul's Protestant Episcopal church, Jan. 25, 1895.

Other foundation can no man lay than that which is laid, even Jesus Christ.

The stone is of Bedford granite, and the church, when completed, will be one of the finest and most imposing in

the city. The Rev. Messrs. Chas. E. Craik, W. L. Burton, W. W. Brooking, G. G. Smith, and A. Brown assisted in the service.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—In the church of the Redeemer, the Rev. G. Calvert Carter, rector, a continuous and systematic effort has been in progress for some time for the extinguishment of the mortgage debt, which has been reduced thus far by this means to $15,000. By Easter it is anticipated that a still further reduction of several thousand dollars will be reached.

On account of the absence of the Bishop in Europe, in accordance with the year's leave granted to him, many parishes will have no Confirmations until his return. The Rev. Spencer S. Roche, rector of St. Mark's church, Adelphi st., has arranged to instruct a class of candidates as usual, and at Easter he will admit to the Holy Communion those who are of proper age, and are ready and desirous to be confirmed, agreeably to the rubric, awaiting the return of the Bishop for their Confirmation. An evening course of sermons on the various personages around the Cross will be given in St. Mark's during Lent. On Jan. 12th, Miss Giles' class of the Sunday school gave in the social rooms a "Paper tea," which proved a success both socially and financially. The rooms were decorated in a very pleasing and artistic manner. The fair which was recently held for the benefit of the parish, netted $728 86. The organization for work in St. Mark's is thorough and comprehensive, and a great deal of good is accomplished in many lines of activity, and especially at this season, through the relief society.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

With the mercury below zero, three deaf-mutes drove thirteen miles to the service held Monday, Feb. 4th, in St. Thomas' church, Battle Creek. Others came shorter distances by rail. The Rev. Lewis Brown read the service and sermon, the Rev. Mr. Mann interpreting.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

BELFAST.—The corner-stone of Grace church was laid Thursday, Jan. 31st, by the Rev. Dwight Galloupe, minister-in-charge, and rector of St. Paul's, Angelica. Mr. Galloupe has recently been elected to a canonry in St. Luke's cathedral, Portland, Me., and will soon enter upon his duties in that city. He has done good work in Belfast, the organization of Grace parish and the church building now in course of construction being some of the results of his labors.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—At a meeting of the committee recently formed in this city as an auxilliary to the central committee of the National Reform Association on Marriage and Divorce Laws, Bishop Paret and the Rev. J. S. B. Hodges, S.T.D. were elected members of the committee.

Bishop Paret recently administered the rite of Confirmation to a class of 17 persons at Henshaw Memorial church.

The Rev. William D. Morgan, assistant rector of Memorial church, left Monday, Feb. 4th, for New York, whence he sailed on the steamship Friesland for a short tour through Egypt and the Holy Land. The Rev. W. R. Turner will assist the Rev. Wm. M. Dame, the rector, during Mr. Morgan's absence.

The Rev. John H. Logie, rector of the church of the Holy Innocents, left New York on Tuesday, Feb. 5th, on the steamer Friesland for a nine-weeks' cruise in the Mediterranean sea. Mr. Logie expects to visit Egypt, the Holy Land, Athens, Algiers, Constantinople, Gibraltar, and other places of interest, and expects to return on or before Easter Sunday. The Rev. W. R. Turner will fill the Rev. Mr. Logie's place during his absence.

The third of Mr. Miles Farrow's organ recitals at old St. Paul's church took place Sunday afternoon, Feb. 3d, after the service. The programme was as follows: Fugue, Pastorale, Scarlatti; Introduction to Passion Music, Haydn; Largo, Handel; Nocturne, "Midsummer Night's Dream," Mendelssohn; Siegfried's Death, *Gotterdammerung*, Wagner.

WASHINGTON, D. C.—The Rev. J. Owen Dorsey died on Monday, Feb. 4th, at his home, 2002 F street, N. W., of typhoid fever. Mr. Dorsey was born in Baltimore, Md., in 1848. He was educated at the Baltimore High School and the Theological Seminary near Alexandria, Va. He was ordained by Bishop Johns, of Virginia, in 1871, and in May of that year began work as a missionary among the Ponca Indians. In 1873 he returned to Maryland and began parish work. At one time he was assistant rector of St. Andrew's parish, Washington. In 1878 he was invited to enter upon the work of the Ethnological Bureau, to which uninterruptedly he gave the rest of his life. He showed great precocity in childhood. It is said of him that at six years of age he knew the Hebrew alphabet, and at ten, he read the language. In later years his aptitude for linguistic study led him to make a study of numerous languages, in which, he acquired more than ordinary facility. He published numerous works in the reports of the Ethnological Bureau, and leaves many more yet to be published. Among them the most important is the volume on "Dhegida Language, Myths, Stories and Letters." He was a contributor to many scientific periodicals. In his inquiry into aboriginal languages, customs and traits he pursued his work, not only in the field among the Indians, but he took the novel course of bringing numerous delegations of Indians to Washington, where through them their language might be made the subject of careful and extended study. In addition to his work among the Siouan dialects, he gave much attention to the language of the Northern Pacific coast Indians, the Athabascan, Kusan, Takelman and Yakoman stocks. His latest work, entitled, "Ouraha Dwellings, Furniture and, Implements," will soon be published by the Bureau of Ethnology. He was a cousin of Mrs. Anna Vernon Dorsey, the novelist. The funeral took place Wednesday, Feb. 6, from St. Matthew's church, Rock Creek, Montgomery co., Md.

BROOKLAND.—The contract for building St. Clement's church has been awarded. The church will be of brick. It will be located on a finely situated lot on Concord st., near 18th, given to St. Clement's congregation by Mrs. Green C. Goodloe, of Prince George's co. It is thought the building will be ready for occupation by May 5th. Several memorial windows have already been promised.

COCKEYSVILLE.—The Rev. A. T. Pindell entered Sunday, Feb. 3d, upon the 20th year of his rectorship of Sherwood parish.

OXON HILL.—On Sunday, Feb. 3d, the Rev. M. L. Poffenberger, rector of St. John's parish, preached his farewell sermon to a very large congregation at St. Barnabas church. He reviewed the work during his five years' rectorship. Mr. Poffenberger has accepted a call to Calvary parish, Talbot co., N. C.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

GLOVERSVILLE.—The Rev. W. C. Rodgers has assumed charge of the work at Christ church. Mr. Rodgers was formerly at the cathedral at Davenport, Iowa.

HUDSON.—A peal of three bells has recently been placed in Christ church, the gift of Mr. Power and family, in memory of Mrs. Power and their daughter Ada. On Dec. 10, the Bishop solemnly offered them to God and blessed them for their sacred uses.

TROY.—A large and beautiful window has been placed in St. Paul's church, the Rev. Dr. Enos, rector. The window, which was presented by Mr. and Mrs. Painter, of Allegheny City, Pa., represents that part of the vision of St. John the Divine which may be called the Descent of the Holy City. The following inscription is on the lower part of the window: "To the glory of God and in loving memory of Jane Augustine Blair. Born Aug. 1st, 1809 Died Dec. 13th, 1882."

GLENS FALLS.—The midwinter session (the 56th) of the archdeaconry of Troy was held the 28th and 29th ult., in the church of the Messiah, the Rev. F. M. Cookson rector, and there were 20 clergy in attendance. At Evensong on Monday afternoon, addresses bearing on missionary work were delivered by the Rev. Dr. Enos, the Rev. James Caird, and the Rev. C. C. Edmunds, Jr. On Tuesday there was a celebration of the Holy Communion at 7:30 A. M., Morning Prayer at 9 A. M., followed by a business meeting, at which arrangements were made for the next session, to be held in May at Schuylerville. There was a second celebration of the Holy Communion at 11:15 A. M., with a sermon by the Rev. Henry R. Freeman. Owing to the absence of the essayist, the final or afternoon session was given up to an informal discussion of the pastoral letter, recently issued, which was received by all with hearty approval.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

WARRENTON.—Emmanuel chapter of Daughters of the King, with the aid of a generous friend, has just completed improvements in the church. The chancel and sacristy have been much enlarged, an organ chamber built, the walls of the church calcimined in terra-cotta, and a new carpet covers the floor of chancel, choir, baptistry, and nave. In the chancel is an oak altar and reredos, put there on All Saints' Day, 1893. An oak bishop's chair is on one side, and credence table on the other. On the altar are a brass cross, vases, Eucharistic and vesper lights, and book rest. An oak altar rail and rood screen have just been put in; also pulpit, clergy stall, prayer desk, and fald stool, all in oak. All this furniture is carved with proper ecclesiastical symbols. The chancel is wainscotted with oak, and the frame-work around chancel and organ-chamber is also of oak. An oak door leads from chancel to sacristy. There have been five memorial windows given during the past five months, and there are two or three more *in prospectu*. On either side of the reredos are lancet windows, one representing Raphael's Madonna and Child, the other our Lord's Ascension. The three large windows represent the Annunciation, Holy Family, and Resurrection. The organ is to the right of the chancel. The old chancel window, which is a triple lancet, is placed in one end of the sacristy, and there is a stained glass lancet window on the side. This room is nicely carpeted, heated by an oil stove, and furnished with folding chairs. It is used for the weekly meetings of St. Andrew's Brotherhood and Daughters of the King. The old altar is placed under the old chancel window, and the rector thinks he will use the room as a chapel for the early services during Lent. The Christmas services were most uplifting and inspiring. At midnight on Christmas Eve the bell was rung, then the choir sang "It came upon a midnight clear," followed by a celebration of the Holy Communion.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

A movement has been started which may result in the establishment of a Church College or Training School for this diocese, with a curriculum especially adapted to the needs of students proposing entering the Theological Seminary at Alexandria, and at the same time affording a liberal education to such others who may not be seeking to enter the ministry. No definite plan has as yet been formulated, nor has any locality been decided on.

Easton

Wm. Forbes Adams, D. C. L., Bishop

CENTREVILLE.—A handsome window in memory of Miss Susan Frisby Earle, who was a devoted member of the congregation, was recently placed in St. Paul's church by Mr. Richard T. Earle. The window contains the two scenes of the Resurrection and Ascension of Christ. The work was done by R. Geissler, of New York.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

BISHOP'S APPOINTMENTS

FEBRUARY.

3. Evening, Syracuse, Trinity.
5. Ithaca, Quiet day for members of Auxiliary.
10. P. M., Reservation.
14. Chenango Forks and Whitney's Point.
20.—21. Conference of the diocese, Ithaca.
28. Auburn, St. John's.

MARCH

2. Evening, Utica, St. Luke's.
3. Utica: A. M., Holy Cross; P.M., St. George's.
5. P. M., Smithboro; evening, Waverly.
6. Elmira: P. M., 5 o'clock, Grace; evening, Emmanuel.
7. Binghamton: 4 P. M., Christ church; evening, Good Shepherd.
10. St. Luke's, Syracuse.
12. P. M., Whitestown; evening, York Mills.
13. A. M., Holland Patent; P. M., Oriskany.
17. Syracuse, Grace.
19. Evening, Clayville.
20. P. M., Paris Hill; evening, Chadwick's.
27. Evening, Clinton.
28. Westmoreland and Clark's Mills.
30. Marcellus. 31. Manlius.

APRIL

Oswego, Christ church; Camden, Lacona, Auburn, St. Peter's; Cazenovia, Cortland, Homer, Moravia, McLean, Seneca Falls, Romulus, Willard, Willowdale, Utica, Grace, Calvary, Trinity; Syracuse, St. Paul's, St. James', St. John's.

The Rev. Dr. E. A. Bradley, of St. Agnes' chapel, New York City, conducted a Quiet Day at St. John's church, Oneida, Feb. 19th. This church has a new vested chorus choir.

The Quiet Day appointed for Feb. 5th, at St. John's church, Ithaca, for the Auxiliary, was indefinitely postponed.

The Bishop visited Trinity church, Syracuse, the Rev. Robert Hudson, Ph. D., rector, Sunday evening, Feb. 3rd, and confirmed 27 persons.

The 2nd District Convocation met in Grace church, Utica, Jan. 29th, 17 clergymen and one laymen being present, and the dean, the Rev. Oliver Owen, presiding. Routine business connected with the missionary work of the district was transacted, and a committee consisting of the Rev. Dr. W. T. Gibson, the Rev. Dr. A. B. Goodrich, and Edward Trevett, Esq., was appointed to prepare a suitable minute on the death of the Rev. Samuel Hanson Coxe, D. D. Its report was presented and adopted.

Southern Ohio

Boyd Vincent, D.D., Bishop

By the will of the late Mrs. Elizabeth J. Starrett, to St. James' church, Piqua, has been left $1,000.

The annual Quiet Day for the clergy, preparatory to Lent, was held in St. Paul's church, Cincinnati, on Jan. 25th. The service began at 10 A. M. with a Celebration and sermon by Bishop Vincent on the subject of "The increase of faith." It was an impressive discourse. He took the ground "that the present need of the clergy was an increase of faith, and that it must be a living, working faith." At 12 M. there was a Litany service, followed by an exposition of the Second Epistle to Timothy. In the afternoon the Bishop read a paper on

"The preaching of penalty," which was very generally discussed by the clergy in five-minute addresses. The Rev. Wm. T. Manning read a paper on "Devotional reading in Lent," and was followed by the Rev. Thomas J. Melish in an essay on "What to do for children in Lent." Both papers were very helpful and suggestive.

The Maternity Society held its 13th annual meeting in Christ church, Cincinnati, on Feb. 2d. A short service was conducted by Bishop Vincent, after which followed the report of the different officers. The year's work was a most gratifying one, and showed receipts of $782.36, with a balance in the treasury of $119 75; 131 mothers were helped in their hours of suffering, a nurse and physician being provided and suitable clothing for the baby supplied; 15 of the mothers helped brought their babies to be baptized. The society cut and made 3 381 garments during the year.

The Rev. Alfred F. Blake, late rector of Grace church, Avondale, took charge Feb. 3d of Christ church, St. Joseph, Mo.

The annual meeting of the Church Club of Cincinnati was held at the Grand Hotel on the evening of Feb. 5th. A banquet was given, to which the clergy of the city and suburbs were invited. The subject for discussion was, "Rented or free pews?" An admirable address was made by Bishop Vincent in favor of free pews. Twenty new members were elected, bringing the membership up to 100. The following were the officers elected: Hon. Channing Richards, president; G. H. Bartholomew, 1st vice president; D. C. Spears, 2d vice-president; William M. Allen, treasurer; Hiram A. DeCamp, secretary.

The convocation of the Dayton deanery met in Christ church, Xenia, on the evening of Wednesday, Feb. 6th. The service consisted of Evening Prayer and sermon on the subject of "The Common Salvation," by the Rev. Robert Granger. On Thursday at 9 A. M. there was a celebration of the Holy Communion, at which time the Rev. Dwight Benton, Jr., was deposed from the ministry of the Church by Bishop Vincent. At a business session the Rev. Charles T. Walkley was elected secretary, and the Rev. C. M. Young was appointed to act as dean until the annual election. Several of the clergy reported that they had visited towns near where they lived and had concluded to commence mission work there. At 12 m. a devotional hour was conducted by the Bishop, consisting of a charge to the clergy and prayers for missions. At the afternoon session the following papers were read: "The tithe as a rule of Christian giving," by the Rev George E. Edgar; "Ministerial influence outside the parish," by the Rev. Dwight S. Marfield; "The canons and the laity," by the Rev. Abdiel Ramsey. The three papers were excellent and were discussed by the clergy in five-minute addresses. In the evening a missionary service was held and addresses made by Bishop Vincent and Archdeacon Edwards.

Kansas

Elisha S. Thomas, D.D., Bishop

ATCHISON.—On the 3d Sunday after Epiphany, at the close of Evening Prayer, the congregation of Trinity, led by the rector, the Rev. John Henry Hopkins, and the choir singing "The Church's one foundation," marched from the church into the new parish house, where the General Thanksgiving and the parish collect were offered and another suitable hymn was sung. On the Monday following, a large reception was held in the new building from 3 to 6 and from 7 to 10 P. M. It was estimated that from 800 to 1,000 persons were present during the afternoon and evening. Bishop and Mrs. Thomas, the Rev. D. W. Howard, and the Rev. N. S. Thomas assisted the rector and Mrs. Hopkins and the wives of the vestrymen in receiving the guests. Musical selections were given from time to time and light refreshments were served. The parish house is an attractive stone building, costing about $2,700, with its present furnishings, conforming in style to the architecture of the church. It is 40 by 30 feet, ceiled and wainscotted within with oiled pine, and lighted by electricity. It has an ample basement, as yet unfinished. There is a cloister or passageway connecting with the church, and a room for a rector's study opening therefrom.

Ohio

Wm. Andrew Leonard, D.D., Bishop

On the Feast of the Purification, Feb. 2, Bishop Leonard gave a benediction to the new parish house of the church of the Good Shepherd, Cleveland, and also to the choir of 60 voices. The choir as now organized consists of 20 men, 24 boys, ranging from 8 to 13 years of age, and 17 girls. The rector, the Rev. Wemyss Smith, has had them in training less than two months, but they sang in excellent time and tune, and rendered the service in a reverent manner. The girls wear the Oxford cap, a white cape, resembling a cotta, and a black skirt. The experiment of vesting women singers has not been tried before in this diocese except at Alliance, where it met with success. At this service a class of 25 persons received the apostolic rite of Confirmation. The Bishop's words of counsel to the class were full of practical helpfulness.

In the class in ecclesiastical embroidery, the linen department have just completed a beautiful fair linen cloth, hemstitched and embroidered, for the church of the Holy Spirit, at Gambier. At a recent meeting the Rev. E. W. Worthington, of Grace church, gave a short and helpful address to the class upon the subject of reverence in worship and for all holy things. At the last meeting an interesting paper was read by Miss Mary C. Taylor, of St. John's church, on the subject of the Epiphany.

The Northwestern Convocation held its winter session in Marion, Jan. 30th and 31st. The opening sermon was by the Rev. E. Watts. An unusually large number attended early Communion on Thursday. The second sermon, preached by the Bishop, on the marriage in Cana, brought out the lessons of that theme in an earnest, practical way. The third sermon, on Thursday evening, by the Rev. L. B. Crawford, was a powerful appeal for Church unity. It was followed by earnest missionary speeches by the Rev. Julian Ramsdell, the new rector at Tiffin; the archdeacon, Rev. W. M. Brown, and the dean, the Rev. J. W. Sykes. At the business meeting the Bishop, by request, stated most frankly his views on the division of the diocese, from which it was evident that should the needed funds be offered there would be no insurmountable obstacle to the division. Since the Bishop began his work, five years ago, Cleveland alone has started nine new churches and raised $62,000 for church property. There were then 12 missionaries, now there are 33, and they serve 58 points. In 16 counties the service of the Church had never been heard, now it has been read in every one of the 48 counties.

The mission reports presented by the archdeacon showed more work than usual under the new plan of assigning a mission station or a new field to settled rectors. The Rev. T. N. Barkdull, a lay reader (late a very successful Methodist minister), reported an extensive canvass throughout the convocation during the last three months. The most promising opening was New West, with 7,000 inhabitants. Bryan is securing a lot and building; Upper Sandusky continues encouragingly. Monroeville has given three successful clergymen to the Church and six influential laymen; Cardington one clergyman and one efficient lay worker. These two are as yet very small missions. Marysville has 3,500 people, and will be served by the Rev. E. Watts, from Delaware. St. Mary's chapel is slowly paying off a debt. Findlay is still vacant, but with its beautiful stone church and large population must soon be supplied with a rector. Kenton, too, has a fine church and a vacant rectorship. Napoleon the same. Gootmar has received its first services by the rector of Lima. St. Andrew's, Toledo, has 60 in Sunday school, and Emmanuel mission, Toledo, 45. Wauseon has had one service. St. Paul's, E. Toledo, has a well appointed church and a rectory given by friends. Trinity church, under its present rector, the Rev. Harold Morse, has nearly doubled its former finances and other resources in two years. Ottawa has had its first service, with over 100 present. St. Luke's mission, Toledo, has 66 Sunday school pupils, a good lot and building paid for, and a full attendance at every Sunday afternoon service. The Ladies' Aid and St. Agnes' Guild are at work and have secured a good parlor organ. Bellefontaine has an increasing attendance, two services per Sunday, and has kept up all assessments and offerings. Marion has 10,000 people and the Church there is steadily gaining strength.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

The death of the Rev. A. B. Peabody occurred at his home in Star Prairie, on Thursday, Feb. 7th. Mr. Peabody was a graduate of the class of '55 at Nashotah, and has been a missionary in Wisconsin, at Star Prairie, and adjacent points, since 1859. He was the second priest in seniority in the diocese, only Dr. Adams being before him on the list, and was by far the oldest in consecutive work, having been continuously in the same field. He thus completes a record of 35 years in the one group of missions. He died at the age of 73 years.

Indiana

A day of devotion preceded the special convention called for the election of a successor to the Rt. Rev. David Buel Knickerbacker, D. D., third Bishop of Indiana. It began with a celebration of the Holy Communion, followed by spiritual instruction by Bishop Tuttle, of Missouri, which continued during the day, and was deeply enjoyed by a large number of the clergy and a fair representation of the laity. After Evensong a memorial sermon was preached by the Rt. Rev. Hugh Miller Thompson, D. D., Bishop of Mississippi, from the text, Acts xi: 24, "For he was a good man full of the Holy Ghost and of faith," in which the life of the late Bishop was spoken of as one particularly successful in the attainment of holy ambition both as a priest and a bishop, and in which many proofs of a successful ministry had been vouchsafed.

The convention assembled in Grace cathedral, Indianapolis, at 10:30 A. M. on Wednesday, Feb. 6 and after a celebration of the Holy Communion by the Rev. Edwin I. Hunter, president of the Standing Committee, the Rev. Willis D. Engle, secretary of the convention, called the delegates to order. The Rev. Edwin G. Hunter was elected president *pro tem.* After a brief address by the Bishop of Missouri the committee on credentials reported present 38 clergymen and 83 lay delegates from 29 parishes and seven organized missions. The Rev. Edwin G. Hunter was then elected president *ad interim* and a recess was taken for lunch.

Nominations were made, the speeches being limited to five minutes, but it was found that the members of the convention were desirous of learning all they could concerning the men whose names were presented, so that the rule was not enforced. The names presented were: The Rev. E. S. Johnson, D. D., of Detroit; the Rev. John Hazen White, of Faribault; the Rev. G. Mott Williams, of Marquette, Mich.; the Rev. James D. Stanley, of Terre Haute, Ind.; the Rev. J. Ernest Cathell, of Richmond, Ind.; and the Rev. Fleming James, D. D., of Philadelphia. In accordance with the canon, the clergy and lay delegates proceeded to vote separately without communication with the other. When the results were communicated it was found that each order had elected the Rev. John Hazen White. The convention re-assembled, the secretary made the official announcement, on motion the election was made unanimous, and the *Gloria in Excelsis* was sung. The canonical testimonial was signed and the convention adjourned before six o'clock.

By order of the convention the secretary telegraphed Mr. White, "The convention of the Church in Indiana elected you Bishop on the first ballot. We trust you will accept,' and later he received answer: "With the deepest humility I have received your message. Should the Church confirm your election I shall feel bound to accept the same." A committee of three clergymen and three laymen was appointed to formally inform Mr. White of his election.

The Winter Convocation of the Central Deanery met at St. Luke's church, Frankfort, the Rev. Willis D. Engle, missionary in charge, Jan. 22d and 23d. It opened with Evensong and an excellent sermon on the relation between Faith and knowledge, by the Rev. J. D. Stanley. On Wednesday Morning Prayer was followed by a business meeting. Grace church, Muncie, was chosen for the spring convocation, and a committee was appointed to draw up a minute to express the feelings of the clergy of the convocation upon the death of Bishop Knickerbacker. Holy Communion was celebrated at 10 o'clock by the dean, the Rev. E. G. Hunter. The sermon was preached by the Rev. J. E. Cathell upon the Gospel of the week, "Whatsoever He saith unto you, do it." A quiet hour followed, conducted by the Rev. F. O. Granniss. At noon a lunch was served by the ladies of the mission in the vestry-room of the church. After the Litany, at 1:45, a business meeting was held, at which the committee appointed at the morning session reported the following minute, which was adopted by those present, rising and repeating together the Collect for All Saints' Day:

At this first meeting of the Central Convocation after the entering into eternal rest of our beloved Bishop, David Buel Knickerbacker, a sense of the great loss which we have sustained comes upon us with renewed force.

These gatherings he loved well. Their success has depended in large measure upon his presence, his words of wise counsel, and his Godly exhortations. Here, as in all the other work of the diocese, he was a loving, yet vigorous leader. His clergy gathered about him not as a ruler, but as sons about a father. He had their absolute confidence and their affectionate esteem.

We would now bear loving testimony to his great worth as a man and bishop, to his consecration to the great Shepherd of Souls, and express an high appreciation of his noble gifts of head and heart, and his unwearying devotion to the interests of the diocese.

Ours it is to take up loyally and carry forward those well-matured plans for which he labored so ceaselessly and so hopefully, and which he remembered so abundantly in his bequests.

Our hearts beat in tenderest sympathy with her who in God's wisdom is bereft of her earthly partner and friend.

JAMES D. STANLEY,
J. H. RANGER,
Committee.

Missionary reports were given by nearly all of the clergy present, the Archdeacon speaking with great feeling of the condition of the miners in the coal region of Brazil, Carbon, and Knightsville. The first appointed discussion was opened by the Rev. Mr. Carstensen on "The responsibility of the stronger parishes to support missions." The woman's meeting was addressed by the dean and archdeacon. The clergy adjourned to the vestry room to listen to a carefully prepared paper by the Rev. C. S. Sargent on "The relation of the Church to secular activities, especially charities." The Rev. J. H. Ranger led the discussion with appreciative remarks on the value of the paper in respect of its clear and full doctrinal statements of the mission of the Church. The topic, "The subjects of Confirmation and their preparation," was postponed to the next convocation. The evening service was made the occasion of short addresses from all the clergy present in memory of the late Bishop. After Evensong five-minute speeches were made by the Rev. Messrs. Hunter, Engle, Woodard, Moore, Blake, Granniss, Cathell, Carstensen, Ranger, and Cole. All but three of the clergy of the deanery were in attendance during the day, and two from the Northern deanery, the Rev. Messrs. Woodard and Purcell. In spite of the severe cold weather there was a good attendance of the people of Frankfort, who showed great interest in the services and meetings.

The Living Church

Chicago, February 16, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new one.

IN THE LIFE OF STANLEY, by the Rev. R. E. Prothero, we find an interesting description of the scene in the Oxford Convocation when "Ideal" Ward was condemned and stripped of his academical degrees—a man who had been many years a fellow and a tutor of his college, and who was destined to be a match in the field of philosophy for John Stuart Mill, reduced to the position of an undergraduate! Stanley characterizes the scene as "shocking" and even ventures to call the assembly, numbering 1,200, "a mob," quite a pretty word for a company of D.D.'s and M.A.s! "What are you going to do?" one old clergyman was heard to say to another. "Oh, I do not know—vote for the old Church, I suppose; come and have a rubber afterwards." The Doctors gave their votes as they sat aloft in the semi-circle. A flush, it is said, passed over the pallid face of the Provost of Oriel as he voted for the degradation. The others filed out at the two doors, by each of which stood one of the two proctors. It must have been a trying thing for Church, the junior proctor, friend of Newman and Ward, to see the tide rolling by, his blood boiling, as he said, from time to time, as one after the other, men notorious for utter worldliness gave their "placets" for Ward's degradation. Stanley, though standing theologically at the opposite extreme from Ward, composed the peroration of the speech which the latter delivered in his own defence on that occasion.

THE Spanish Consecration continues to excite much earnest attention in England. A writer in *The Guardian*, evidently well versed in Spanish liturgical history, has shown that the claim that the Cabrera following have embodied the characteristic features of the ancient Mozarabic liturgy and breviary is completely unfounded. The writer estimates the number of the actual members of Cabrera's Reformed Church at 900. Memorials signed by large numbers of the clergy have been presented to the Bishops of Gloucester and Bristol and Bath and Wells, drawing attention to the ambiguous nature of the reformed body and the doubtful character of its liturgy, the absence of clear justification for the consecration of Cabrera, its inconsistency with the Lambeth resolutions, and the inconvenience which may arise if the clergy of the Spanish body should claim the status of clergy in England. To this the Bishop of Gloucester and Bristol, Dr. Ellicott, answers in a tone of agreement; the Bishop of Bath and Wells admits that the matter is important, but does not commit himself. *The Irish Ecclesiastical Gazette* intimates its agreement with the general opinion that the action of the Irish bishops in Spain was not characterized by "calmness, caution, and deliberation," and says, "anything more unlike the dawn of the English reformation than this Spanish reformation we do not well know," yet it is asserted that they are like. Taken altogether, the more the whole transaction is examined, the more doubtful it appears. And the end is not yet. That it is not to be quietly acquiesced in by Anglican Christendom in general, seems certain.

Religious Chaos

A recent discussion at the Sunset Club, of Chicago, on the subject of "The Coming Church" was instructive, in its way. Dr. Thomas claimed that the idea of a Church resting upon divine appointment was growing obsolete. He evidently regarded religion as a development of the human mind. "The Incarnation," he asserted, "will be seen to be not an exceptional fact, but the continuous order of God in nature; God with man. Humanity will be seen as divine." This serves to illustrate what we believe will gradually come to be acknowledged on all hands, that with the acceptance of a visible Church existing by divine appointment, is bound up the whole of belief in a religion of God's institution; in other words, the belief in a supernatural as distinguished from a natural religion.

Mr. Howard L. Smith took quite a different view. He predicted that the "Church of the future" would be the Catholic Church. It did not seem clear that he sympathized with "Catholicism," but in his opinion the Church of the future would be due to organization. The "Catholic" Church, he said, would overcome the broken and disorganized sects of protestantism as easily as the regular army would defeat an army of strikers. Independence in religion was chaos in religion. Let each man be his own pope and you have religious anarchy, which is the same thing as sectarianism. Catholicism and Agnosticism would divide the twentieth century between them.

This speaker evidently looked at things in a common-sense and logical way. We agree with him that such is the logic of the situation, but we have not any particular confidence that logic will work itself out in history quite so soon, or in such a clear-cut way. Sooner or later, however, men will realize that they cannot maintain an illogical position, that they cannot assert supernatural truths unless they take their stand upon a supernatural basis.

A Jewish Rabbi, at this Sunset symposium, seemed to give up the idea of a Church altogether. He thought there would be houses set apart for lectures, etc. This seems to bear out the position of the previous speaker. The Rabbi is very near agnosticism, if he has not already arrived at that dreary goal. The worship of Almighty God is outside the scope of his vision.

Other speakers insisted upon the right of men to believe as they please, but failed to show what "belief" means in that case, or why any one need trouble himself to settle upon anything definite, or why we should think it necessary in such a case to belong to any "Church."

One pious minister, holding fast to such part of the divine heritage as he had received, was bold enough to maintain that in the future, as in the past, men would, when everything else failed, go back to the historic Christ. The Church of the future, he said, would go back to her Christ and preach to a weary, sin-sick world the gospel of an overshadowing Saviour.

The most instructive instance of uncertainty, inconsistency, vacillation, and chaos in religion was afforded by a Prof. Corey, of Evanston. It is difficult to believe that he can be rightly reported. He is represented as saying that he was born a Hicksite Quaker, but went to a Dutch Reformed Sunday school and became a Calvinist. He was invited to become pastor of a Presbyterian church, but was from choice a Methodist Episcopalian (that is, an anti-Calvinist). He had been educated among the Congregationalists and baptized a penitent like a Baptist, and was a member of the Parliament of Religions. He accepted all the creeds of Christendom, but reserved the right to disagree with them all in numerous particulars; he still thought the new Church would believe something, and said smartly that there would be use for the doctrine of hell near Chicago. There would be use for all such doctrines as had moved humanity. There would be some kind of prayer. Out of all this medley we gather that the speaker considers religious truth to be simply what each man "troweth," and therefore a constantly variable and uncertain quantity. How faith differs from opinion does not appear. After all, he seems to arrive at the conclusion that it is not worth asking whether doctrines are true, but whether they are useful or whether they have "moved humanity." Buddhism, Mohammedanism, and Christianity have all "moved humanity."

We have thought it worth while to draw attention to this discussion as a specimen of many which are going on all around us, formally and informally. In this particular case it seemed to be assumed that something of the nature of religion is necessary and will continue to exist in the world. The question is whether such religion is simply an evolution out of men's thoughts and instincts, or whether it is a gift to man from God. It is not strange, if in other circles the question is asked, whether religion is necessary at all. That is, in fact, the question which inevitably forces itself when it has once been agreed that religion is a purely natural product. If there is in it nothing that can be said to be true, or fixed, or final, doubt must arise as to its usefulness.

Truth Seekers and Truth Receivers

The Chicago Tribune in an article on the Bishops' Pastoral to which we have already referred, gives expression to a very common misapprehension. It says: "The bishops may be wrong in supposing that nobody alive to-day is wiser than were the men who composed the four great Councils or those who compiled the Prayer Book," etc. It is not a question of the comparative wisdom of men of various periods and different classes. That would undoubtedly be the case if the religion we profess were the product of human thought. The difference between a natural and a supernatural religion lies in this, the one is evolved out of the minds of men pondering upon the position and destiny of man and his relation to the unseen world, while the other comes from a source outside of man. In the first instance, man is a "truth-seeker," and the wisest, it may be presumed, will attain the highest and best results. In the other case, man is a "truth-receiver," and here the man of little learning and moderate intelligence is on an equality with the profoundest philosopher.

It is precisely because the deepest and most tenacious instincts of human nature everywhere prove that religion is an universal necessity, that the presumption in favor of a supernatural religion is so strong. It is impossible that any other can have the requisite authority or be sufficiently intelligible to the lowly and simple as well as to the great and learned. Men cannot rest the destiny of their immortal souls upon other men's fine thoughts and lofty speculations, and, on the other hand, the systems of philosophers are not easy of comprehension by ordinary mortals.

It requires very little familiarity with the New Testament to make it plain that human wisdom plays but little part in what is there presented for our acceptance. When in succeeding centuries the Church was called to grapple with the great heresies, the same principle is still evident. At the Council of Nice for instance we do not find a contest of wit and learning. On the side of heresy that was indeed its character. The Arians had command of a whole arsenal of logical artillery, but the Church did not meet the assault with the same weapons. It was not necessary that the members of the Council should be very wise men or deeply versed in all the learning of their time, for

what they were called to do was not to think out the truth; they were not there to set forth as dogmas the conceptions of the brightest minds among them. Their office was simply to bear witness. Men were present from all parts of the world, representing churches widely separated in space and which had not been in close contact since their foundation. Each could bear witness to the faith and worship which had been received in his own community from those who had gone before. They all knew that in the Christian religion as they had received it, Christ was adored as God, the fundamental tenet which Pliny the younger had singled out as characteristic of this religion in the first years of the second century. The Arians did not attempt to deny that all this was true. Their position rather implied that the Church had been misled from the beginning.

The men who composed the four great Councils may have been far less wise than the philosophers and theologians of modern days, but they were perfectly competent witnesses to what they had received as the truth. The bishops now are doing what their predecessors so many centuries ago were called to do. No one would say that in this letter, they lay claim to any special wisdom, and as they do not make this claim for themselves, neither do they make it for those before them.

Exposition of the Creed

BY ST. THOMAS AQUINAS

ARTICLE I

"I believe in God the Father Almighty, Maker of Heaven and Earth."

I.—THE FOURFOLD BENEFIT OF FAITH

The first thing which is necessary for a Christian is faith, without which no one is called a true Christian. Now faith confers four benefits.

1. The first benefit is that by faith the soul is united to God, for by faith the Christian soul makes, as it were, a marriage with God. "I will betroth thee unto Me in faith," Hosea ii: 20. And therefore it is that when a man is baptized, he first confesses his faith when it is said to him: "Dost thou believe in God?" because Baptism is the first sacrament of faith. And so the Lord says: "He who believeth and is baptized shall be saved," for Baptism without faith profits nothing. So we are assured that no one is acceptable to God without faith, on this passage in Rom. xiv:23 "Whatsoever is not of faith, is sin." Where there is no knowledge of the eternal and unchangeable truth, virtue even in its best estate is delusive."

2. The second benefit is that by faith eternal life is begun in us; for eternal life is nothing else than to know God, as saith our Lord: "This is life eternal, that they may know Thee, the only true God," St. John xvii: 3.

This knowledge of God begins here by faith, but it is perfected in the future life, in which we shall know Him as He is; and so it is written, "Faith is the substance of things hoped for," Heb. xi: 1. Therefore no one can attain to blessedness which is the true knowledge of God, unless first he knows Him by faith. "Blessed are they who have not seen, and yet have believed," St. John xx: 29.

3. The third benefit is that faith is the guide of the present life; for, in order that a man may live a good life, he must know what is necessary for a good life; and, if he is obliged to learn by study all that is necessary for a good life, he either could never learn it at all, or only after a long time. But faith teaches all that is necessary for a good life, for it teaches that there is one God, who rewards the good and punishes the wicked, and that there is another life, and other truths of this kind, by which we are sufficiently influenced to seek good and avoid evil. "The just shall live by his faith." Habb. ii:4. And this also is plain to see, that, before the coming of Christ, none of the philosophers, with all his searching, could know as much about God, and what is necessary for attaining eternal life, as, since the coming of Christ, one poor old woman knows by faith; and so it is written: "The earth shall be full of the knowledge of the Lord," Isa. xi: 9.

4. The fourth benefit is that through faith we overcome temptations. The saints "through faith subdued kingdoms," Heb. xi: 33 And it is evident that every temptation is either from the devil, or from the world, or from the flesh. (1) For the devil tempts us not to obey God nor be subject to Him, and this temptation is overcome by faith; for by faith we understand that God is Lord of all, and therefore must be obeyed. "Your adversary the devil as a roaring lion walketh about, seeking whom he may devour; whom resist steadfast in (the) faith," I. St. Peter v:8 (2) The world tempts us, either by the enticements of prosperity or by the terrors of adversity; but we overcome these by faith, because by faith we are assured of another and a better life than this, so that we despise the prosperity of this world, and do not fear its adversity. "This is the victory that overcometh the world, even our faith," I. John v: 4; and also because we believe that there are other and greater evils, namely, those of hell. (3) And the flesh tempts us by inclining us to seize the fleeting pleasures of this present life; but faith teaches us that by these, if we cleave to them with inordinate and sinful affection, we lose the pleasures that are forevermore. "Above all, taking the shield of faith," Eph. vi: 16.

It is evident, then, that there is great advantage in having faith.

2.—TO BELIEVE IS AGREEABLE TO REASON

But some men will say: It is foolish to believe what one does not see; things that are not seen ought not to be believed. In reply I should say:

First. That this objection is done away by considering the limitations of our mind; for, if a man could of himself perfectly know all things, visible and invisible, it would indeed be foolish to believe what we do not see; but our faculty of knowledge is so limited that no philosopher could ever thoroughly search out the nature of a fly; we read of one philosopher who spent thirty years in solitude, trying to learn the nature of a bee. Since our mind, then, is so limited, is it not foolish to refuse to believe anything about God beyond what a man can find out for himself? And so it is written: "Behold God is great, and we know Him not," Job xxxvi: 26.

Secondly, we may reply, that if an eminent teacher should state something in the course of his instruction, and some rustic should say that what the teacher said cannot be so, because he does not understand it, such rustic would be regarded as supremely foolish. But it is evident that the mind of an angel surpasses the mind of the greatest philosopher, more than the mind of the greatest philosopher surpasses the mind of a rustic; and so he is but a foolish philosopher who refuses to believe the things which angels say; and much more if he refuses to believe the things which God says. And so it is written: "Many things beyond the knowledge of men have been shown to Thee," Eccli. iii: 25.

Thirdly, we may reply, that if a man should refuse to believe anything but what he knows, it is certain that he could not live in this world; for how could any one live without believing somebody? How could he even believe that such an one is his father? So necessary is it that a man should believe somebody as to those things which he cannot surely know of himself. But no man is as worthy to be believed as God is, and so they who do not believe "the Word of Faith" are not wise, but foolish and proud, as saith the apostle: "He is proud, knowing nothing," I. Tim. vi: 4. Therefore he saith again: "I know whom I have believed, and am persuaded, II. Tim. i:12. "Ye who fear God, believe Him," Eccli. xi: 8.

Fourthly, we may reply, that God certifies that those things which faith teaches are true; for if a king should send a letter, sealed with his own seal, no one would dare to say that that letter had not come by command of the king. Now, it is evident that all those things which the saints believed and delivered unto us were sealed with the seal of God; which seal those mighty works declare which no mere creature could do; those miracles by which Christ confirmed the words of His apostles and saints. If you say that no one now sees any miracles wrought, I reply that it is evident that the whole world once worshiped idols and persecuted the Faith of Christ (as even Gentile historians record); but now all have been converted to Christ, even the wise, the noble, the rich, the powerful, the great, at the preaching of men unlearned and poor and few in number, preaching Christ. Now this came to pass either miraculously or not. If miraculously, you have what you require, a miracle set forth before your eyes; if not miraculously, I say that there could not be greater miracle than that the whole world should be converted without miracles. We need seek no other miracle than this.

So then no one ought to make any question about faith, but believe those things which are of faith more than those things which he sees; because the eyes of men may be deceived, but the knowledge of God can never err.

Some Memories of Bishop Knickerbacker

BY THE REV. LEWIS BROWN.

These to his memory . . . .
Who reverenced his conscience as his king;
Whose glory was redressing human wrong;
Who spake no slander, no, nor listen'd to it;
Who loved one only and who clave to her.
. . . . We have lost him he is gone;
We know him now, and we see him as he moved,
How modest, kindly, all-accomplish'd, wise;
With what sublime repression of himself,
And in what limits, and how tenderly
. . . . Thro' all this tract of years
Wearing the white flower of a blameless life.
. . . . Where is he
Who dares foreshadow for an only son
A lovelier life, a more unstain'd, than his?

In the death of the late Bishop of Indiana many a heart mourns the loss of a stanch and loving friend. It seems but yesterday that he stood before us in all the superb physique and nobility of manhood, with mature plans for the upbuilding of the Church of God, keenly alive to its future place in this great western world. His leave-taking has been like the fall of some mighty oak in the stillness of the forest. When his generous nature ceased its lifework, a void was left impossible to fill. While it was the translation of a warrior from scenes of battle to realms of rest, the sense of personal privation is keen. May God raise up for his diocese one who will emulate his footsteps and strive to pattern after his portraiture of a father and guide in divine affairs!

A backward glance reveals that early life in Minneapolis, in the pride and flush of dawning effort, when the jurisdiction was one vast missionary field. Bishop Kemper was in charge of the Northwest. Breck, Wilcoxson, and Merrick had established their associate mission at St. Paul. They had in view theological training, church erection, the endowment of the episcopate, the purchase of land for parish glebes and buildings wherever needed. The record of the first year's work shows fifty Baptisms and eight thousand miles traveled, mostly on foot. The Rev. Mr. Knickerbacker came in 1856 to Gethsemane parish and held services. The great city of to-day was but a straggling village of a few souls. His indefatigability and earnestness were soon proverbial. Gifted with a marvelous aptitude for arduous work, talented in organization, brilliant in mastership of detail, keenly alive to every opening for the Church, the lines of the mother parish were ere long radiating in every direction. He was an intense believer in missions and cared little for pulpit effect. He felt that the Prayer Book service was the best sermon obtainable by man. He relied implicitly upon the fact that once introduced, disuse would be an impossibility. With Bishop Whipple's consecration, in 1859, he found an ideal associate in propagating the Faith. Together they went into the red men's country, clearings, hamlets, and sparsely settled regions, enduring every kind of hardship with joy, that they might declare the unsearchable riches of Christ. Much of the journeying was on foot, ofttimes there was merely the Indian trail, with "blazed trees" here and there. Yet the memory of it was inestimably precious, and any reference enkindled the eye and left a glow all over the face. Besides the parishes which owe their founding to Gethsemane, St. Barnabas Hospital, with its ample equipment, and the Sheltering Arms Orphanage, with its happy children, are also monuments of this liberal devising in spiritual things.

When Indiana was vacant, it seemed natural to turn toward one who had purchased to himself a good degree by using the lesser offices well, and to call from

the strongly developed city church the man who matured in wisdom by widespread experience. How vividly comes back that consecration at St. Mark's, Philadelphia. The benign Coxe, *facile princeps*, as consecrator; the sinewy Whipple, with impassioned utterance and fatherly solicitation; the attendant bishops, mindful of the act so deeply significant; the crowded church, friends, parishioners, convention deputies, communicants, and the public. The sermon ended, the voice tremulous with feeling rehearses the vows, and the solemn induction follows. Another space, and the new Bishop of Indiana is receiving the hearty "God speed" from a host of admirers.

It is needless to enter into the details of his episcopate. One beholds the indomitable spirit with which all kinds of undertakings were pushed to fruition. He was not subject to moods, could work anywhere and at all times, had an unvarying purpose; once having determined upon a course, never swerved until the end was gained. He carried with him a splendid sense of power; his domination occasioned ease. He had no fads or eccentricities, every day was his best day. The diocese answered to his touch as a key-board to its performer. Despoiled fields hung again heavy with grain. A division of the territory was projected for the near future. Where one see seemed onerous a decade ago, three promised to be abundantly sustained. While all of the work was interesting, there were certain phases of especial import.

The cathedral, with St. Mary's Hall and the Orphanage, was very close to his heart. He worshiped here with devoutest pleasure and found even in its necessarily incomplete conditions a solace that more pretentious surroundings could not afford. He felt that the future sub structure was there. However humble and insignificant the beginning, in patient waiting there would be no loss. The day of small things would expand into that of amplest proportion. He could bide cheerily the Lord's time.

Bishopthorpe Park, near Lima, was his pride as a summer resort. It was in his beloved diocese, where an urgent summons could reach him at any time. It combined the most healthful conditions and afforded every opportunity for physical recuperation. His fancy pictured upon its domains a succession of clerical retreats, a daily service, the stimulus of professional interchange, simple, palatable fare, and expense reduced to the minimum. He would share his bounty with the whole Church, and proffered sites for cottages to all who would build. It was typical of a nature unique in its unselfishness, that never felt at ease save in the knowledge of a shared beneficence.

Educational and eleemosynary institutions were fostered with unceasing care. He viewed the Church as the quickener and preservative of life. To him only a working Church was alive. He knew that disciples were made where width of endeavor manifested. Reclamation from vice and suffering presented approved credentials of the Master's kingdom. He considered truths as the roots of duties. Christ was always practical in his religion; he had no conception of a Christ of conjecture or controversy.

His Churchmanship was planted deep. He never advocated a Church in the air or of speculative attenuation. His theology was not watered by modern opinion. What the Church taught he accepted without equivocation. He saw no reason to imagine that the enlightenment of the nineteenth century was preferable to the first as to the mind of God. He never presented the chimera of a heat-oppressed brain as superior to Divine Revelation. He was too intensely in earnest to fail to make his point: his words were winged arrows of conviction striking the shield of action. When he had finished, his meaning was plain. A child could understand and carry away his thought. His episcopate was marked by stability, fervor, and grace; he lived the Catholicity of primitive and apostolic days always and everywhere.

His place is not likely to be filled. There may be more brilliant men, more showy in speech and pretentious socially. But in real native worth, a dignity acknowledged by all, and a sweetness of demeanor that naught could tarnish, he cannot be surpassed. It was a privilege to have known and to have rejoiced in his regard. It was only upon St. Thomas' Day, ten days before his death, that in response to our invitation, he came to preach at our parish anniversary. He seemed unusually well and spoke with keenest delight of his work. In tender and sympathetic words he set forth his views of the ideal parish, and celebrated the Holy Communion with that deep devotional solemnity for which he was famed. His converse was of former days and friends far and wide. He left with a fond hand-clasp and the anticipation of a return during next summer. Ah, me!

> "How thin the veil between our eyes
> And angels' wings in motion;
> How narrow the long ledge that lies
> 'Twixt us and death's dim ocean."

The next meeting was sadly to behold his dear face cold in death, and to realize that his generous, noble heart was stilled forever.

Thank God for that older fashion Immortality, and the conviction that he is not lost, but only gone a little sooner to his assured reward in Christ Jesus. After life's fitful fever he deserves and shall sleep well. *Beati sunt qui in Dominus moriuntur.* Father in God and friend of many years, farewell!

Battle Creek, Mich., Jan. 12, 1895.

Swedish Orders Valid

EDITOR OF THE LIVING CHURCH: Will you kindly publish the accompanying paper of the Rev. Mr. Hammarskold, general missionary to the Swedes?

In a controversy carried on elsewhere, and closed by the editor, two points were made: First, by reference to the brochure, "Affiliation of Swedish and American Churchmen," it was shown that Petrus Magni, prior of the House of St. Bridget, in Rome, elected by the cathedral chapter of Westeras to the bishopric of that see, and consecrated at Rome May 1st, 1524, was the connecting link between the Mediæval and Reformed Church of Sweden. Secondly, it was shown that since then the Apostolic Succession has been maintained because both the *intention* and the *matter* of a valid ordination have not been lacking. The intention in the Swedish Church has always been that of the Church Catholic. Bishop Anjou, counsellor to the late king of Sweden, was quoted as follows: "Whether there should be such a thorough going change as that the office of a bishop should be abolished and that the ancient constitution of the Church founded upon it should be shaken, there was no one to propose as a question of debate." The *matter* of ordination, *i. e.*, the laying on of hands, was shown to be observed by the following rubrics from the Swedish office, "How a bishop shall be installed into that office," "The bishop to be consecrated places himself in the choir before the altar," and "At the end of the singing the archbishop and assistants lay their hands on the bishop's head and the archbishop prays, 'Our Father.'"

So much has been said as introductory to the following very important statement.

WILLIAM C. POPE.

MR. HAMMARSKOLD'S PAPER

Let us be fair in our statements and criticism concerning the Swedish Church. The reason for saying this is a statement which appeared in *The Arrow* for December last. It reads: "The principle of the Swedish Reformation, as is recognized by all their great historians, was to trick a Catholic people into Protestantism for political reasons. For this end all the old names were retained, priest, bishop, consecration, ordination, even High Mass." If "the principle of the Swedish Reformation was to trick a Catholic people into Protestantism" then such "trick" must still be practiced by the Swedish Church, although, according to the article in *The Arrow*, there can be no further need of such "trick." The Swedish Church must therefore have some other reasons for retaining the names "priest, bishop," etc., in every one of her post Reformation service books.

Does not the Swedish Church, by retaining those words and names, acknowledge before the whole Christian world her belief in the thing they signify? According to the *ordinantia* of 1571, 1575, and 1620, as well as the Church law of 1686, she really does. She declares that ordination and consecration must be performed "as it ever since the time of the Apostles has been performed in all Christendom," as "the Holy Ghost, without whom the priesthood (*prestembetet*) can not be satisfactorily exercised is given in the ordination by the imposition of hands." (*Kyrko-ordningar och forslag dertill fore 1686, Stockholm, 1872, p. 124-127.*) That the Swedish Church still holds the same views is evident from a host of writers, and the theological faculty of Lund University has recently put itself on record by accepting an essay, wherefrom we quote the following: "Already in the *Vesteras' ordinantia* of 1527 it is decided in Articles I and XIX that bishops hereafter as before should maintain their old authority and power to ordain priests, on the condition that they should not ordain others than such that could and would preach the word of God. So has it been ever since. Our Swedish Church preserved them both at the beginning of the Reformation and ever since, just as true as the Roman Catholic Church." (*Lunds Universitets Arsskrift, Tom. XXV, Afd. I.*) Even the German Lutheran divines admit this, and the most distinguished liturgical writer of our time, von Zezschwitz, says: "The Swedish Episcopal ordination is in reality nothing less than a Roman inheritance in the Lutheran Church and a seductive bridge for backsliders to the Church of Rome." (*Real-Encyclopadie von Herzog und Plitt, Leipzig, 1883, XI, p. 82.*) Are there in the face of those and other facts any possible reasons for saying or believing that the Swedish Church and her theologians of to-day need or wish "to trick a Catholic people into Protestantism?" The Swedish puritans (*frikyrkligr*) at home and abroad assert that the Swedish Church and her ministers are trying to do just the contrary. Let us be fair and generous enough to admit that the Swedish Church means just what she says in her Liturgy and Law and nothing else.

If the Swedish orders of to-day are invalid on account of defective form or wording, according to the principles of the Anglican Church, the same might justly be said about the Swedish orders of the pre-Reformation period. Those who charge the present Swedish form of consecration and ordination with defectiveness ought to compare it with *Breviarium Scarense* of 1498, *Manuale Aboense* of 1522, and *Manuale Lincopense* of 1525 before going any further in their criticism.

The authorities of the English Church have officially recognized the Swedish bishops by requesting them to administer Confirmation to children of English Episcopalians residing in Sweden, and a royal letter of May 4th, 1827, therefore ordered the following to become law: "A Swedish bishop is permitted to confirm children of communicants of the English Episcopal Church when requested to do so by the authorities, provided the candidates have proper knowledge of the Christian Faith and understand the Swedish language." (Swedish Church Law, Chap. I, § 4.)

Would it not, under the circumstances, be wise and proper to postpone the circulation of tracts about the invalidity of Swedish orders until further investigation has proved that such tracts and statements are fully warranted?

EDITOR LIVING CHURCH: At the Students' convention, recently held in Faribault, one of the clerical speakers on "Swedish work" is reported to have said: "The Swedish Church at home is a sister Church, Protestant and Episcopal. Her orders are valid, and she has preserved historical continuity from before the time of the Reformation through her Archbishop in 1531." This pronouncement of the validity of Swedish orders will be news to a large number of Churchmen who have regarded her orders as doubtful. The late Dr. Pusey questioned the validity of Swedish orders. *The Church Times*, of England, has also expressed a doubt. If Swedish orders are valid, the American Church is guilty of sacrilege every time she re ordains or re-confirms members of that Church. W. L. CULLEN.

St. Paul, Minn.

Letters to the Editor

ADDRESS WANTED

To the Editor of The Living Church:

Since the publication of my letter regarding Sunday school papers, I have been receiving quite a goodly number, and have been giving them out to the two Sunday schools I first mentioned. If I get more than enough to supply the schools, I would be glad to forward some to other mission points where they are needed. I take this opportunity also of thanking all those who have sent me papers. One gentleman, Mr. Robt. Garside, sends a bundle and makes a request of me, which I will be glad to comply with, if he will only send me his address, which I have lost.

W. M. PURCE.

St. George's, Farley, Ia., Feb. 8, 1895.

CANCELLED STAMPS

To the Editor of The Living Church

Please inform your correspondents who are inquiring about a market for cancelled postage stamps, that the late Bishop of Indiana collected over a million, which he sold for something like two hundred dollars. The proceeds were for the Church Home and Orphanage of this diocese. I heard him say, before his death, that the demand for ordinary United States stamps had ceased, but that those of the so-called Columbian issue commanded a good price. The C. H. Mekeel Stamp and Coin Co., St. Louis, will send a circular to any one on application, giving particulars as to how stamps are to be put up, what kinds are marketable, the prices which they command, and all other necessary information. G. A. CARSTENSEN.

Indianapolis, Ind., Jan. 31, 1895.

THE POWER OF MISSION

To the Editor of The Living Church:

How does the bishop's "power of mission" work? Are your diocesan's missions successful? Does he establish missions in slums and villages where the Church is not known, and where there is as great a need for it as among the rich and cultured? Is the "power of mission" question agitated because the unemployed clergy want to go where they are not wanted and because they will not go where they are really needed? If so, let us be slow in extending the "power of mission." Men of youthful vigor are needed to upbuild parishes spiritually and temporally, and parishes can be relied upon to get what they need, not take what may be quartered upon them. In fact, the whole matter seems to be a sentimental one. The real question is, how can we find employment for our unemployed clergy?

With all deference, I would suggest that if we had more missions in slums and villages there would be plenty of employment for all unemployed priests. Let the bishop send out his lay-readers to start such missions, and soon there will be a demand for priestly services, and laymen would willingly support a band of priests, retired indeed from parish work, but doing God's service in the mission field.

READER.

ROMAN CATHOLIC TOLERATION

To the Editor of The Living Church:

In the New York *World* of November 22nd, is an account of a lecture delivered by George Parsons Lathrop, in Madison Square Garden Concert Hall, on "Religious Toleration." Mr. Seth Low, the President of Columbia College, occupied the chair. Mr. Lathrop is said to have cited several Protestant historians in proof of his claim that the Roman Catholic Church is tolerant.

I, for one, would like to know when and where the Papacy has insisted on freedom for any sect, denomination, or creed other than its own. The Rev. Dr. Harcourt, of San Francisco, has well asked: In what age or in what country has the hierarchy of the Roman Catholic Church championed the cause of liberty in its several relations to government, conscience, worship, speech, or press?

Was it when Alexander II. blessed the Norman invasion of England, and sent William and his cut-throat bands to pillage and murder the Saxon children of the Church? Was it in Ireland, when Adrian IV., in the name of Christ, gave the island over to conquest and spoliation? Was it in Spain, when that country was the blessed home of the "Sacred Roman and Universal Inquisition," and the holy asylum of *auto-da-fé*? Was it when the Roman Pontiff, in 1588, blessed the Invincible Armada, having on board Martin Alurco, the vicar of the Inquisition, with a liberal supply of racks, thumbscrews, and other implements of torture? Was it in England, when the ashes of Wyckliffe were scattered to the winds; or when Oldcastle, Latimer, Ridley, Cranmer, and others were roasted?

Was it in France, on the night of that devil's dance of St. Bartholomew, when 30,000 innocent people were murdered, and the reigning Pope had *Te Deum* sung for the glorious victory, and a medal struck to perpetuate for all time his infallible thanks for the slaughter of the heretics?

Was it in Germany, when the vicar of Christ arrayed father against son and son against father, and when for a whole generation, war, rapine, and robbery wrote their history in fire, famine, and slaughter on the face of Fatherland?

Was it in Poland, when Gregory XVI. cursed the cause of the people struggling for liberty, and gave his blessing to the oppressor, the Czar of Russia?

Was it in Hungary, when Kossuth and his compatriots rose to shake off the yoke of Austria, and Pius IX. cursed the cause of Hungarian liberty and gave his benediction to their oppressors?

Was it in Italy, when in the ardor of their skies and their volcanoes, the brave Italians sprung to arms against the house of Hapsburg, and the same infallible Pope cursed the Italians and blessed their enemies?

Was it when our own beloved land hung in the balance, and the destiny of 6,000,000 slaves was the objective point of our conflict; when Pope Pius lifted up his holy hand and gave council and benediction to the Southern Confederacy?

In what country has Romanism been tolerant of liberty, except as it has been wrung from it by a growing Protestantism? Has it been in Germany, Sweden, Denmark, Switzerland, Scotland, or England?

Historical evidence plainly demonstrates that the Roman Catholic Church has been guilty of the most cruel persecutions, and though now unable, thank God, to continue in this course, has never repealed one of its persecuting laws, nor expressed one word of sorrow for its past cruelties; nay, so lately as the Papal Syllabus of 1864 (sec. 77 and 78) has practically re-asserted its right to persecute and exterminate all who refuse to acknowledge the supremacy of its ruler and the mandates of its cardinals.

As a system of religions, with its untiring labor and zeal, the Roman Catholic Church has much in its favor. When it carries into practice the Gospel injunctions, it is in line with all devoted souls who have been doing Christ's work along the centuries; but when it shows the cloven foot and forked tongue of intolerance, when it seeks to grasp with its mailed hand the sceptre of temporal power, when it attempts to seize and appropriate the jewel of free thought and free speech, and to divert public money to sectarian uses, it then becomes not an agency for making this earth like God's heaven, but a self-centred, proselytizing institution, more of a menace than a blessing to the world.

GALILEO.

Personal Mention

The address of the Rev. J. Wayne is No. 514 Elm st., Mason City, Ill.

The address of the Rev. Reese F. Alsop is changed from 79 to 84 Remsen st., Brooklyn, N. Y.

The Rev. Herbert J. Cook entered upon the rectorship of Calvary church, Conshohocken, Pa., on the fourth Sunday after Epiphany.

The Rev. Richard H. G. Osborne, M. D., is officiating at Trinity church, Trenton, N. J., until the arrival of the new rector.

The Rev. A. R. B. Hegeman has accepted an appointment as assistant minister of St. Mark's church, Frankford, Philadelphia.

The Rev. Peter Tinsley, D. D., of Cincinnati, has gone south for his health.

The Rev. C. J. Davis has resigned the rectorship of Grace church, Jefferson City, to accept that of St Stephen's church, Ferguson, Mo., and will take charge of the latter church at the end of the present month.

The Rev. Chas. A. Cummings, of Eau Claire, Wis., has taken charge of St. John's chapel, Chicago.

The Rev. Irving S. Spencer has resigned charge of St. John's chapel, diocese of Chicago, to accept a position as assistant in the parish of the Holy Cross, New York City.

The trustees of Seabury mission have conferred upon the Rev. Wm. Gardam, dean of the cathedral, Faribault, Minn., the honorary degree of Bachelor of Divinity.

The Rev. Roger Hanson Peter, of St. John's church, Lexington, Ky., has accepted the rectorship of St. Paul's church, New Albany, Ind., and will assume the duties of the same, Septuagesima Sunday.

The Rev. Jas. M. Raker, having resigned St. Paul's, Plymouth, diocese of Fond du Lac, has joined the Rev. L. D. Hopkins in the work at Sheboygan.

The Rev. J. A. M. Richey has left St. James', Manitowoc, diocese of Fond du Lac, and become an assistant to his father, the Rev. T. Richey, Milwaukee.

The Rev. L. G. Nicholas, M. D., has been assigned as his missionary district, Taylor, Clark, and Wood counties, Wis., and is to reside at, and have charge of St. John's church, Centralia, diocese of Fond du Lac.

The Rev. George Shelton has begun his duties at the new mission of St. Michael, at Kewaunee, diocese of Fond du Lac.

The Rev. A. W. Stein, assistant rector of St. Peter's church, Baltimore, Md., has accepted the call as assistant rector of St. George's church, in New York city.

The Rev. M. L. Poffenberger, rector of St. John's parish, Prince George's Co., Md., has accepted a call to Calvary parish, Talbot Co., N. C.

The address of the Rev. Henry A. F. Hoyt is 1311 Walnut st., Philadelphia.

To Correspondents

B.—The Pastoral Letter may be had in pamphlet form by addressing *Our Church Work*, 310 Pennsylvania st., Buffalo, N. Y.

PASTORAL.—Canon 20, III., Title 1, requires every clergyman having a pastoral charge to read the Pastoral Letter of the House of Bishops, set forth at every General Convention, in response to the report submitted to them on "the state of the Church" by the House of Deputies. The canon does not seem to contemplate the case of a Pastoral Letter issued under other circumstances, and it would probably be difficult under that canon to arraign those who refuse to read the present Pastoral. In this case there can be but one opinion as to the loyalty to the Faith of those who so refuse, but it is an open question whether they are technically guilty of disobedience to the written law of the Church.

P. G.—(1). The later Roman doctrine is that the Blessed Virgin was conceived without sin. The doctrine of the Catholic—the ancient, undivided Church, is that this is true of Christ alone. The Church has always held, however, both that her virginity remained unimpaired and that she was "sanctified" and made spotless from sin, that she might be fitted to become the mother of the Divine Redeemer. (2) We have no list showing a succession from St. Paul. The founder of the Church of England was St. Augustine in 597. We have the complete list of the Archbishops of Canterbury and the other English bishops from that time to the present day. It is in a book entitled "Registrum Sacrum," by Bishop Stubbs. St. Augustine came from Rome, but was consecrated in Gaul (France). His succession was therefore derived from the church of St. John at Ephesus from whence came the first missionaries to Gaul. We have no lists of the succession of bishops in the ancient British Church which existed before the coming of St. Augustine, though we know that bishops existed, and no one doubted that they were true bishops.

M. A. S.—There were two veils, one over the entrance of the Holy Place, the other over that of the Holy of Holies. It is commonly supposed that it was the latter which was rent at the Crucifixion. It was of four colors, blue, purple, scarlet, and fine white linen, probably in parallel bands, after the similitude of the rainbow. It was of "Babylonian tapestry work." Each thread was twisted six double, and woven upon hair for the warp, of seventy-two hairs twisted into every thread. Josephus says that it was fifty-five cubits long and sixteen cubits broad, though the opening it covered was but ten cubits wide. Upon the veil were embroidered figures of cherubim, probably of gold. It is thought that the vision of Ezekiel, who was a priest, may have been based upon the design which in his ministrations he had seen pictured upon this curtain. The veils were renewed every year.

Died

SEAMAN.—On Thursday, Jan. 31, 1895, John F. Seaman, aged 77 years. Funeral services were held at his late residence, 341 Bainbridge st., Brooklyn, N. Y., on Sunday afternoon, Feb. 3rd.

"The strife is o'er, the battle done;
The victory of life is won;
The song of triumph is begun.
Alleluia!"

STEWART.—Suddenly, on Thursday, Jan. 31st, Grace Merritt, beloved wife of James Rutherford Stewart, and daughter of the late Edward Merritt, Esq The funeral services were held at Trinity church, New York City, on Saturday, Feb. 2nd.

"Blessed are the pure in heart, for they shall see God."

PERRY—At the Church Home for Aged Persons, Horace R. Perry, of Locke, Cayuga Co., N. Y., aged 66 years. Funeral services, Wednesday, Feb. 13th, at 1 P. M.

GOODWIN—Entered into rest at her home in Dundee, Ill., in the 89th year of her age, Mrs. Sopronia Wood Goodwin, Friday, Feb. 1st, 1895.

"Precious in the sight of the Lord is the death of his saints."

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the REV. WM. S. LANGFORD, D.D., general secretary.

A falling off in the twelfth Sunday after Trinity offerings makes necessary this appeal for money to meet the expenses of the Mid-Western Deaf-Mute Mission. Copies of annual reports sent any one on application. Rev. A. W. MANN, general missionary 878 Logan ave., Cleveland, Ohio.

FOR THE AGED AND INFIRM CLERGY.

I need $15,000 to open and furnish St. John's House, for the Aged and Infirm Clergy of the Church. A most worthy object, which strongly appeals to every loyal Churchman. Any sum gratefully received. For full particulars address the Rev. J. B. BLANCHET, rector, Clifton Springs, N. Y.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, $8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

APPEAL FOR A LITTLE GIRL.

St. Faith's School, Saratoga Springs, N. Y., was founded to meet a pressing want; a place where girls of refined antecedents, but in reduced circumstances, might receive a sound and liberal education at a very low price, barely enough to pay the running expenses of the house: $150 for 12 months, covering all expenses but clothing. There are accommodations for 20, but the applications are so numerous that there are generally two or three over the number—such pressing cases that they cannot be refused.

It is obvious that only the most rigid economy can keep the school going, and when payments fail, as sometimes they will, even on promised scholarships, it becomes a serious question how to keep the children who would be heart-broken were they sent away, and their lives ruined, as often there would be no other place for them than a public institution. It makes one shudder to think of a refined little girl taken from the religious and social atmosphere of such a home as St. Faith's furnishes, and placed, for instance, in Ward's Island.

There is a pressing need now for a scholarship for a most interesting little girl of 8, who has a very pathetic history, and for whom nothing is provided. We pray that this appeal may touch some loving heart, who will send us enough to provide at least one year's schooling for this little waif. Address MISS SHACKELFORD, St. Faith's School, Saratoga Springs, N. Y.

Church and Parish

YOUNG organist desires position in small Catholic parish. Address ANGELUS, care THE LIVING CHURCH.

FOR SALE.—A paying, private school, with good Church patronage, in the suburbs of Chicago. Address G., care of LIVING CHURCH.

ORGANIST and choirmaster (communicant) desires position. Thorough Church musician accustomed to both vested and mixed voice choirs. Diploma and satisfactory references. Address ASSOCIATE, THE LIVING CHURCH Office.

FOR sale at great reduction in price, a handsome white silk super frontal to fit an altar eight feet long. Price $40. Apply to SISTER THERESA, St. Margaret's School of Embroidery, 2 Walnut st., Boston, Mass.

The Editor's Table

Kalendar, February, 1895

2.	PURIFICATION. B. V. M.,	White.
3.	4th Sunday after Epiphany,	Green.
10.	Septuagesima,	Violet.
17.	Sexagesima,	Violet.
24.	Quinquagesima,	Violet.
27.	ASH WEDNESDAY,	Violet.

Mr. Spencer, of the British Museum, relates some amusing instances of the misconceptions which exist in people's minds as to the contents of the museum. We should imagine that the "University Extension" lectures were responsible for some of these. It is very pleasant to listen to lectures, but people who are not prepared by previous study and reading to enter upon a subject, often carry away very curious impressions of what they hear. On the strength of some superficial information about the "Deluge Tablets," they jump to the conclusion that the ark must be in existence, and there are frequent requests for a sight of fragments of it, supposed to have been preserved in the museum. The "Pot of Manna" has been asked for. One person professed to know that the mummy of the Pharaoh who lived in the time of Moses, was exhibited in the museum in Egypt, but had the impression that another mummy of him was to be found in the British Museum. One thoughtful couple wished to be shown Adam and Eve! They had heard a lecturer say that they were to be seen there. It turned out that the lecture was on Babylonian seals, one of which has a representation of a man and a woman beside a sacred tree, towards which the woman holds out her hand, while a serpent stretches up his head behind her. But these people had gotten the impression that the lecturer referred to the actual Adam and Eve as exhibited among the treasures of the great museum.

It seems that the boy choir is not always so angelic as some people imagine; at least there is one rector who has had enough of it. Perhaps his experience is exceptional. We hope so. Here is the way he relieves his mind in print:

> St Martin's has been through the boy-choir fad, and is happily rid of it. They do look sweet, these boys do, particularly if they have long golden curls and beautiful faces, but their voices would scratch glass. In this country—the writer has never been nearer England than New London—the average native boy sings as if it hurt him, and he simply cannot learn expression. . . . Oh, the boy choir is a lovely institution—somewhere else.

The Pennsylvania Academy of the Fine Arts was organized in 1805, incorporated in 1806, and began its annual exhibitions about 1820. Early in the 40's its handsome gallery was destroyed by fire, including a number of canvases and statuary. In 1876, the present splendid building, 260 by 100 feet on Broad street, was opened, constructed of granite, brick, iron, and glass, thoroughly fire-proof, and its 64th "annual exhibition" was opened Dec. 17th, 1894, to continue until Feb. 22d, 1895. By a special endowment its galleries are open to the public free of charge on Sundays. The cost of the building, including the ground, was $494,000. "Jerusalem the Golden," it is thought will be as famous as the "Angelus." The following is from the Philadelphia *Record*:

> But, after all, the popular desire will be to see first of all the new Hovenden picture. All America has gazed, with sympathetic tenderness, upon the little Lancaster boy, "Breaking Home Ties," and later "Returning with the Bride," and public expectation has been whetted for every new canvas from the brush of this modern American master of anecdotal art. "Jerusalem, the Golden," is the evangel of domestic faith and hope. It is the evening by the family fireside, and while the hearth is not visible, the homelike sparkle and warmth of the flame fills the room and casts its fantastic lights and shadows. In the central glow reclines the convalescent young wife in her invalid chair, while her husband sits in profound meditation, in half shadow, at her side. Beyond, in the dim light of the apartment, a sister, perhaps, is playing at a piano and singing the immortal hymn of St. Bernard of Cluny, which he declared he wrote under the direct inspiration of the Holy Ghost. It is the calm faith in the celestial peace of a heaven beyond the grave that is reflected in the spiritually mobile features of the young mother, so to interpret the artist's dream, who as herself, may be, just passed through the shadows of the Valley of Death. It is a simple picture of a simple faith, told with that masterly grasp of essential details and insight into the deep domesticity of the human heart.

Book Notices

Clerical Life and Work. A collection of sermons with an essay. By H. P. Liddon, D. D., D. C. L., LL. D. New York: Longmans, Green & Co. Price, $2.

A volume bearing the name of Liddon is welcomed eagerly in two continents. The one before us contains some of his choicest and best work, sermons preached on special occasions, mostly of ordination, and relating to the spiritual life and work of the Holy Ministry. The essay, which originally appeared in one of the reviews, is entitled, "The Priest in His Inner Life." The last three discourses are memorials of Wilberforce, Keble, and Pusey. This volume is one of the series issued by Longmans, Green & Co. in violet cloth.

Pushing to the Front; or, Success Under Difficulties. A book of inspiration and encouragement to all who are struggling for self elevation along the paths of knowledge and of duty. By Orison Swett Marden. Illustrated with twenty-four fine portraits of eminent persons. Boston and New York: Houghton, Mifflin & Co. Price, $1.50.

The title very well describes this valuable book, except that some of the portraits do not strike us as very "fine." The aim of the work is to stimulate youth to make the most of themselves. It reminds us of Samuel Smiles' "Self Help" series, though not so diffuse. It abounds in quotations, wise sayings of famous writers, in practical advice about work and life, and in descriptions of the careers of great men. Like Smiles and Mathews, and all that class of writers, we think the author makes too much of a gospel of "success." Even his chapter on "Aspiration" points only to that. "Character is power," is the title of another chapter; all very well, provided we learn to value and seek it for its own sake before we discuss the amount of advantage it gives us in "pushing to the front."

A Translation of the Four Gospels from the Syriac of the Sinaitic Palimpsest. By Agnes Smith Lewis, M. R. A. S. New York: Macmillan & Co. 1894. Pp 239. Price, $1.90.

The discovery of this palimpsest is entirely due to the energy and enthusiasm of Mrs. Lewis and her sister, Mrs. Gibson. *Dux femina facti.* These two ladies visited the convent of St. Katharine on Mt. Sinai in the winter of 1892, and during their month's stay occupied themselves in taking photographs, especially of a palimpsest of 358 pages, which, when developed and submitted to competent scholars in England, turned out to contain the Cureton version of the four Gospels. In February, 1893 they returned to the monastery with three Oriental scholars for the purpose of transcribing the text of the Gospels directly from the manuscript, which task they accomplished in forty days. In this volume Mrs Lewis places the contents of this version within the reach of those familiar only with English, and they have thus an opportunity of consulting and comparing with our English New Testament the readings of a version which, in the opinion of Dr. Nestle, of Ulm, and Mr. Rendel Harris, represents not a duplicate of the Cureton but the very first attempt at rendering the Gospel into Syriac, of which Tatian and the Curetonian are both revisions. Its date is assigned to the beginning of the fifth century! By means of marginal notes, the authoress has indicated those variations from our authorized version in Cureton's MS. and the Codex Bezæ, which agree with the readings of this palimpsest. Most valuable, too, as well as convenient, is the list of words and phrases in the *Textus Receptus*, which are omitted in this version without a full equivalent. And in a second appendix we have a list of "Interpolations" in which this MS. differs from and is fuller than our authorized version. There are some parts of the Gospels which are lost; we turned to the book to compare the rendering of the Lord's Prayer, but to our disappointment, the portions of St. Matthew and St. Mark containing it are lost, and in St. Luke it ends with "lead us not into temptation;" so that we got no light on the question whether this version was in favor of the rendering "from evil" or "from the evil one." This Codex does not contain the disputed ending of St. Mark's Gospel, xvi: 9-20; as we see from the fac-simile photograph of the page. St Mark's Gospel ends with verse 8, below that on the next line is a row of dots (red), and on the very next line is the "Title of St. Luke." As is well known, these verses (9-20) do not occur in the Sinaitic or the Vatican manuscripts, but there is no way of settling the point whether they may not have been cancelled by a later hand. In this MS. it is conclusive that they never had a place.

The angelic song at Christ's birth reads, "peace upon earth and good will to men," thus agreeing with our authorized rendering. Peculiar and strong for our Lord's divinity is the rendering of St. John xiv: 1, "Jesus said, let not your heart be troubled; believe in God, and in Me ye are believing." The reason for our Lord's saying to Mary in St. John xx. 17. is made plain by the reading of this Codex. It adds when He had called her by name that she "ran towards Him that she might touch Him." The temptation is strong to go on citing passages, but we must refer the reader to the volume, which we must say is most interesting in many ways. We hope that the few instances of various readings that we have adduced will stir up a desire to know more of this valuable translation. That this version of the Gospels was discovered under the upper writing of a "Martyrology," by the sharp eyes of these two lady scholars, and brought out from its faded condition by chemical reagents, and then translated for us from the original Syriac, is worthy of the highest praise. We think we are not saying too much when we express our conviction that every student of the Bible ought to be in possession of this volume.

Essays and Addresses, Religious, Literary, and Social. By Phillips Brooks, late Bishop of Massachusetts. Edited by the Rev John Cotton Brooks. New York: E. P. Dutton & Co. Pp. 529. Price, $2.00.

"Save me from my friends!" There is much in this book which might more wisely have been omitted and which cannot possibly enhance the reputation of such a great and gifted man as the late Bishop Brooks. The variety of the contents in this volume recalls a reminiscence of his seminary days, when a fellow-student wrote: "The seniors are writing their sermons for the examinations, and Brooks writes sermons with the same absurd ease that he does everything else." All through his life he seems to have been ready with a speech or essay for every occasion, in addition to the constant literary output required by his parish work. This volume gives us striking evidence of his surprising readiness and of the almost inexhaustible fertility of his mind. It also furnishes the key to his wide and lasting popularity. He held that "there is only one word that expresses the cord that binds the human race; that word is sympathy." Sympathy was perhaps his most prominent trait of character, and was sometimes carried to a dangerous length. He was able to find a common standing ground with almost every one. He seems quite at home with the Evangelical Alliance, the Y. M. C. A., the Unitarians of King's chapel, at the Yale Divinity School, Plymouth Tabernacle, the Boston Clericus, and the Church Congress. The ability to enter into men's minds and interpret their thoughts is a necessary endowment of the great poets and artists. But it may prove a dangerous gift if uncontrolled. Sympathy may grow so strong as to become a weakness. It may bring us to yield to the temptation to speak only pleasant words which may do harm, when we ought to give solemn warnings or stern rebukes. Thus in Dr. Brooks' address at the 200th commemoration of the founding of King's chapel, he has only words of praise for those who have for generations been content to use a property and a liturgy which do not belong to them, who have openly cast off the Faith which these were intended to uphold. He addresses them as with him "belonging to the common Church of Christ," describes King's chapel as equally with Trinity church the "daughter of the Church of England." The only word of apology or criticism in the whole address is applied to what he blandly calls "our mother the, English Church," whom he describes as a foreigner, awkwardly and ineffectually striving to gain a foothold on these coasts. He credits this Unitarian congregation, whose senior warden (when it broke loose from its "mother's" apron strings) solemnly ordained its first pastor, with having "stood generation after generation for the simplicity, the dignity, the majesty, and the worth of the Christian religion and the Christian ministry." Such an address may be very gratifying to its hearers. It is calculated to win popularity in these days. It may show a great deal of sympathy, but it is sympathy run to seed. Genuine and well-regulated sympathy makes no apology for one's "mother" in the presence of those who wrong and despise her.

Bishop Brooks was the embodiment of human (though sometimes mistaken) sympathy. He was also, as this book goes to show, an optimist. He could hardly have been otherwise. His career was altogether exceptional in its brilliant and uninterrupted success, a fact which has not always been taken into account by his biographers. His popularity began with his boyhood. He was the admiration of his classmates. His sermons were eagerly sought after before he was ordained. From the first month of his ministry he was beset by the same devoted throng of listeners who followed him even to the end. Nothing seemed to be denied him. Enough of this world's goods to gratify every reasonable wish, rapturous public applause for almost every utterance, a great and growing personal popularity, a reputation almost world-wide, all this was freely granted him. When finally it was proposed to bestow upon him the highest office in the Church, and the wisdom of such a course was questioned, multitudes rose up in wrath as though their idol had been the victim of some awful sacrilege. His life seemed full of sunshine. It was inevitable that to him life should seem a sweet and splendid thing, and that he should speak of it as he found it. Nearly all his published writings deal with the bright and hopeful sides of human character and destiny. Men must have gone away from hearing them with a glow of gratitude to him who taught them to think so well of themselves and their fellow-men.

To these two elements of popularity, a wide and almost passionate sympathy with the aims and hopes of his fellow-men, and an unconquerable optimism as to the outcome of human life, we must add a strong, attractive personality, full of what we Americans call "magnetism," a wonderful fertility of thought and readiness of expression and illustra-

tion, and a character so blameless that no breath of slander ever dared to assail it, if we would learn what made him easily the foremost ecclesiastic of his time. It is chiefly because this volume gives us glimpses of such qualities that it is of value to the world.

When one undertakes to make a critical analysis of these essays and addresses, he soon finds that the bulk of them cannot endure the test. The language and the thought are vague, inaccurate, and sometimes almost meaningless. We venture to think that impartial readers will find them disappointing, and that many loyal Churchmen will be deeply pained by them. Not to dwell upon such literary blemishes as the use of the unknown terms, "Christ head," "God life," etc., there is the frequent use of illustrations, striking enough in themselves, but very few of which exactly fit the case. Take for instance the one from the essay on Authority and Conscience, which has been so often quoted:

> A dogma I take to be a truth-packed for transportation. As the primitive man gathers the rich living fruit in some tropical forest, and it is dried and packed away and put on board the ship and sent half round the world, and then unshipped, unpacked, and its infolded life made once more live and active as it becomes food or medicine of living men; so truth is gathered and compressed in dogma, but the dogma must be opened into truth again and unfold its native life in richer forms of power before it can be either spiritual medicine or spiritual food. Authority is the ship in which the dogma sails.

One has only to attempt to adjust this illustration to the facts to see how it fails at almost every point. Catholic dogma is not "dried fruit," if it were, its life would be destroyed. It is not "packed" or transmitted by "ships" or by any other mechanical means. It is the living truth of God, unfolding (if you please) its leaves more fully as time goes on, protected from human errors which strive to attach themselves to it, but with its vital energies always active and unimpaired. Closely akin to this inaccuracy of illustration is a looseness of language which sometimes makes confusion worse confounded. In the same essay from which we have just quoted, the author says:

> Facts must be taken on authority. The story of the Gospels, the acts which Jesus did, the words which Jesus said—these must be taken on the word of those who saw and heard them first, and of the men who heard them from their fathers age after age. That is the witness of the Church. That is the testimony of history.

Here we have the elementary distinction between authority and testimony entirely ignored, and the two things treated as if they were identical. Matters of fact, while they are believed upon testimony, lie outside the range of authority.

Likewise in the paper on Orthodoxy, after defining it as "truth as accepted and registered by authority," the author proceeds to use the word in an entirely different sense, and informs us that "Orthodoxy is in the Church very much what prejudice is in the single mind. It is the premature conceit of certainty." Later on he makes a tremendous indictment against it for "setting a false standard of life," for "making more of truths than of truthfulness," for "deadening truth," for arousing "a defiant liberalism," for "the inquisitions and dungeons" and persecutions of the past, and declares that "it is born of fear and has no natural heritage either from hope or love." Amidst such a hopeless confusion of ideas what conclusions should one draw? Is Orthodoxy "accepted truth," or is it bigotry, superstition, ignorance, and fanatical fury? What must we think of the champions of Orthodoxy in all ages? Of St. John with his dogmatic assertion, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," down to such defenders of the Faith as Pusey and Liddon? Was Athanasius the persecutor, or were the Arians? The Catholics of St. Augustine's day, or the Donatists? Did Hooker and his friends do the persecuting in Elizabeth's time? Does Dr. Brooks' indictment cover Bull, Butler, Ken, Wilson, and the great lights of Anglican Orthodoxy!

We have already said that there is much in this book which must be painful to most Churchmen. It abounds in statements which seem inconsistent with any official position in the Church. Standing in King's chapel (Unitarian), he says: "Let us set ourselves, friends, we who belong to the common Church of Christ, let us set ourselves against the false teaching of our times, that would disparage theology." He assures the Y. M. C. A.: "I have no fear of that which some good men have feared, when they have asked about the Y. M. C. A., of its interference with the Churches of Christ. It *is* the Church of Christ." And again: "Every man who loves God and his fellow-men is found as true a minister of Christ as any ordained preacher." He declares that "the final warrant of any rite or ceremony must be in its perceived utility." Such statements are, to say the least, perplexing, dangerous, and liable to be misused by those to whom they were made. We cannot but regret that they should be perpetuated in a book. We regret them the more because they lie side by side with others which are all that one could desire. In the paper on "A Century of Church growth in Boston," alluding to the founding of the church of the Advent, we find such words as these:

> This great movement, this Catholic revival, as its earnest disciples love to call it, was most natural. It was the protest and self-assertion of a partly neglected side of religious life; it was a reaction against some of the dominant forms of religious thought which had become narrow and exclusive; it was the effort of the Church to complete the whole sphere of her life; it was the expression of certain perpetual and ineradicable tendencies of the human soul.

Interesting and attractive as this volume is, from some points of view, we cannot but feel the danger which lurks in it. Some of the essays are likely to involve their readers in a fog of indefiniteness, or leave them under the impression that there is no religious certainty. Far as Bishop Brooks himself was from any such position, we can see no other logical outcome of some of his words. We should hardly know where to find a more patent instance than is found in this volume, of the danger of attempting to deal with religious questions without an exact knowledge of theology.

Dr. Wace's new book, reviewing some recent attacks on the Christian Faith will be published this week by Thos. Whittaker, under the title of "Christianity and Agnosticism."

Magazines and Reviews

It is understood that hereafter *The Eclectic* will be published in New York City and will be controlled by a stock company. Until the present it has been issued in Utica, under the able editorship of the Rev. Dr. W. T. Gibson.

The frontispiece of *Review of Reviews* for February is a fine portrait of the late Anton Rubinstein. There are, as usual, many text illustrations, portraits of public men, etc. The situation in France, in Hawaii, in Armenia, in Newfoundland, is ably discussed. The Atlanta Exposition for 1895 has a good and deserved advertising. Charles D. Lanier gives an appreciative estimate of the late Robert Louis Stevenson.

The second part of the volume No. 2 in Whittaker's Library—monthly issue—is occupied by Dr. Hopkins' admirable review of Dr. Littledale's perhaps greatest work for the Church of his long love and service, namely, "The Petrine claim, a Critical Inquiry," and covers about fifty pages. As frontispiece, there is "a speaking likeness" of Dr. Hopkins.

Not by any means one of the least interesting features of *The Century* for February, are the personal reminiscences of Oliver Wendell Holmes, by Mrs. James T. Fields. Delightful reading they are! One begins and finds one cannot stop until the end of the all too short paper is reached. The Life of Napoleon Bonaparte increases in interest as it reaches the greater achievements of his career. The illustrations are from original paintings and drawings. There is a valuable symposium on forest preservation, which will undoubtedly aid in the adoption of a permanent policy in the forestry question.

The contribution of General Lord Wolseley to the Chinese question, in *The Cosmopolitan* for February, is one that must carry weight as the opinion of one who has knowledge of the situation. A little known part of the world is described by Frank Vincent in a trip "From Baku to Samarkand." The barbaric cruelty of the human race in certain environments is exhibited in all its horrors by Julian Hawthorne, in "Salvation *via* the Rack." It is a gruesome subject. The illustrations throughout this issue are, as usual, very fine.

While the Gothenburg method of controlling the liquor traffic is the subject of so much discussion in Massachusetts and in England, the description of its practical workings in Norway, given by David Nelson Beach, in *The New England Magazine* for February, is interesting and timely. Some of New England's educational efforts get a fair showing in this issue also, in the articles entitled "The Lowell Institute," by Harriette Knight Smith; "The Rise and Decline of the New England Lyceum," by E. P. Powell, and "The Harvard Divinity School," by John White Chadwick. The illustrations are, as usual with this magazine, very clear-cut.

In the latest issue of *The Literary Digest* there is a short editorial article that defines accurately the scope of this excellent publication. In reply to a criticism from one subscriber, the editor remarks that the journal's position is "not that of an umpire, to hold the scales level at all times;" but that its mission is "to reflect truly the tendencies of thought and feeling from week to week." The writer then adds that he is "well aware that this journal's success, in a pecuniary or in any other and higher sense, is to keep its honesty and impartiality above suspicion." Other articles, or rather compilations with editorial comments, which are both timely and valuable, are: "Is Concentration of Wealth an Evil?" "Public Rights and the Brooklyn Strike," and "Are Speculators Booming Hawaiian Annexation?"

Wm. Liebknecht, who is the leader of the Social Democrats in the German Parliament, discusses "The Programme of German Socialism," in the February number of *The Forum*. Part first of Henry Holt's series of articles on "The Social Discontent," deals with causes. He enumerates three special reasons for the present dissatisfaction: first, the sight of suddenly acquired wealth; second, the growing snobbery of the press; third, excessive immigration of discontented people from those countries where harder conditions prevail. "Why Gold is Exported," is an interesting question at this particular time. Its author, Alfred S. Heidelbach, is the senior member of an important New York firm engaged in international banking. "The Great Realists and the Empty Story-tellers," by H. H. Boyesen; "Student House and College Examinations," by Prof. W. Le C. Stevens, and "True American Ideals," will appeal to many readers, who may be less interested in the articles dealing especially with finance and commerce.

"Recent Science," a reprint from *The Nineteenth Century*, is one of the leading numbers in the latest issue of *Littell's Living Age*. The first part of the article deals with the advance made in knowledge of the cause and nature of the dread scourge, diphtheria, and the theoretical value of the serum treatment; that "the study of earthquakes now stands on a firm basis" is the chief purport of the second part, while the remaining pages of this valuable contribution to the history of modern science are devoted to a serious discussion of flying machines and the successes thus far achieved by their inventors. "The Crimea in 1854 and 1894," by General Sir Evelyn Wood, is another important paper; "The Romance of Cotton," taken from *Chambers Journal*, vies in interest with the two stories, "With Compliments and Thanks" (*Temple Bar*), and "A Mystery of Modern Florence" (from *The Argosy*).

Is it by chance or design that the February number of *The Atlantic* is such a suggestive and helpful one for members of any "Shut-in Society"? "The Subtle Art of Speech-Reading," is by Mrs. Alexander Graham Bell, who says that she has never heard the voices of parents, husband, or children, and yet that her association with them has been unhampered, and her life a happy one. The generous frankness that Mrs. Bell shows in this revelation of her personal training and life will be appreciated by all interested in similar work for others or for themselves. A complement to this is found in "A Voyage in the Dark," wherein Rowland E. Robinson acquaints us with some of the opportunities for enjoyment possible to those who are deprived of sight; and in "The Story of Nancy," by Sarah Orne Jewett,—the account of the sweet, brave, helpful life led by a cripple. This number of *The Atlantic* is unusually full of good things, including a delightful paper on Celia Thaxter, by Mrs. Annie Fields; Kate Douglas Wiggins' conclusion of her two-part story, "A Village Stradivarius;" and "The Champion of the Middle Ground," by Edith M. Thomas. Other contributions are chapters IV–VI of Elizabeth Stuart Phelps theological novel, "A Singular Life;" "New Figures in Literature and Art," by Royal Cortissoz; "Physical Training in the Public Schools," by M. V. O'Shea, and "The Present Status of Civil Service Reform," by Theodore Roosevelt.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

The Divine Service. Being Devotions and Suggestions for Those Present at the Blessed Sacrament, Whether Receiving or not. For sale by the Rev. H. Page Dyer, 970 N. Howard st., Baltimore, Md.

THOMAS WHITTAKER.

Lent, Past and Present. A study of the Primitive Origin of Lent, its Purpose and Usages. By Herman Lilienthal, M.A. Introduction by the Bishop of Connecticut. Pp. 161. $1.75.

Kaze Etsuki or, The Retainer Restored. A Memoir, by the Rev. John C. Ambler. Illustrations. octavo, paper, 41. Price, 50 cts.

On Romanism. By the late Rev John Henry Hopkins, S. T. D. 25 cts.

A Lent in Earnest. By L. E. Guernsey. 50 cts.

John Horden. Missionary Bishop. A Life on the Shores of Hudson Bay. Illustrations. 50 cts.

JAS. POTT & CO.

The Importance of Musical Knowledge to the Priesthood of the Church. By the Rev. James Nevett Steele, *Mus. Doc.* Handsome Edition. 50c. net.

S. C. GRIGGS & CO., Chicago.

Dr. Judas. A Portrayal of the Opium Habit. By Wm. Rosser Cobbe. $1.50.

JOHN JOS. McVEY, Philadelphia

The Altar Servers' Manual. Plain directions for those who assist the Priest in Divine Service. By the Rev. Wm. Watt Mills.

A. C. McCLURG & CO., Chicago

Paul and Virginia. By Bernardin de Saint-Pierre. Translated with a biographical and critical introduction, by Melville B. Anderson. New American edition. Price, $1.

PAMPHLETS

The Historical Position of the Episcopal Church. A paper. By the Rev. Francis J. Hall, M. A. The Young Churchman Co. Milwaukee, Wis.

The Living Christ. An Eastern Sermon. By the Rt. Rev. Phillips Brooks, D. D. E. P. Dutton & Co., New York. Price, 2 cts.

The Shades and the Lights of a Fifty Years' Ministry. 1844-1894. Jubilate. A sermon. By the Rev. Alex. Crummell.

Memorial Sermon and Addresses. The 25th Anniversary of Bishop Whitaker's Consecration. Geo. W. Jacobs & Co., Philadelphia.

The Income Tax Law and Treasury Regulations, Relative to its Collection; together with the speech delivered in elucidation of the same by Sen. David B. Hill. Brentano's, New York.

The Household

Monographs of Church History

V.

KING STEPHEN'S BISHOPS—CONTINUED

BY M. E. J.

In strong contrast to the peaceable, humble-minded Archbishop was the fiery, brilliant, ambitious Henry of Winchester. His is one of those complex characters which we meet in history, whose conduct at one time calls forth intense admiration, and again, unqualified condemnation. His courage was truly magnificent. He feared neither king, nobles, nor people, but was ready to stand alone against the world and carry out his plans in spite of them. Another quality of a truly great man which he possessed was perfect self-control, and when we consider his impetuosity and the lawless violence of the age, it is the more remarkable that such a man should have been able to curb his fiery spirit so as to accept defeat with calmness, and with quiet persistence gather his forces for a renewed effort. In many respects he was more fitted to be a king than his weaker brother. The spirit of his royal grandfather seems to have descended in its fullness upon him. The bare suggestion of the substitution of Henry for Stephen on the English throne at just that juncture opens an avenue for endless speculation on what might have been the result. The turbulent barons and bishops would have felt a firmer hand over them, the civil war which devastated England for so many years would have been quickly brought to an end, much sorrow and suffering would have been averted, and most likely the Plantagenet race would never have become a royal dynasty in England. But to return, there was a dark side to Bishop Henry's character, which neither his courage, self-control, talents, nor brilliancy could outweigh. He was possessed of a towering ambition which rendered him so utterly unscrupulous in carrying out his plans, that he sacrificed faith, honor, and justice to its bidding. He did not hesitate to change sides in the civil war as often as his interest was served by so doing. A traitor, first to his brother, and then to the empress, he was trusted by neither, though each in turn welcomed him to their side as a most important ally.

The contest between Henry and Theobald was long and close, and though for a long time the worldly prelate prevailed, yet in the end the Primate came out victorious and reduced his subordinate to submission. When Henry realized that his brother had outgeneraled him in the matter of the primacy, he expressed neither disappointment nor resentment, but quietly changed his tactics. If he could not be archbishop, there was still one office left which would place him, temporarily, at least, in a superior position to Theobald. He entered into secret negotiations with the Pope, and, no doubt with the assistance of the Bishop of Ostia, he succeeded in gaining the appointment of Papal Legate in England. Inch by inch the Roman power had been gaining ground in the kingdom. It had been a hard fight, for the Anglo-Saxon nature does not easily brook foreign domination. If the clergy had confined themselves to their legitimate sphere and not meddled with politics, if they had contented themselves with feeding Christ's flock and living in humble imitation of their Master, the result might have been different, but as it was, the bishops of that day, with a few exceptions, aspired to be princes with castles, armies, and great political power. Again and again we have seen a prelate, when he failed to obtain his ambitious desires from his sovereign, appealing to Rome for the aid which she stood ever ready to give, because each such occasion strengthened her foothold in the kingdom. So it was now with Henry of Winchester. He was made legate, took precedence of Theobald, exercised supreme ecclesiastical power in the kingdom limited only by appeal to Rome, and all this he obtained by sacrificing the liberty of the Church in which he was a minister, and whose rights it should have been his dearest privilege to protect.

Now that Henry's supremacy was assured, he set himself to punish Stephen for his unbrotherly conduct in the matter of the Canterbury election. He summoned him to appear at a synod at Winchester, with the nobles and prelates, to answer for his cruel treatment of the Bishops of Salisbury, Ely, and Lincoln, and though practically there was not much gained, Stephen was forced to acknowledge his fault with humility, do penance, and promise amendment for the future. At the same, time the castles were not restored to their owners, who were obliged to content themselves, for the time being, with their ecclesiastical duties and to forswear their favorite occupation of playing the feudal baron in their dioceses. Henry was much disappointed by Stephen's conduct, and from this time wavered in his allegiance. Certainly he had reason to feel that his brother had not shown much gratitude for all his efforts in his behalf, for it is generally conceded that it was greatly owing to Henry's skillful management that Stephen secured the throne. Of course there can be little doubt that he acted from interested motives, but, to say the least, it would have been Stephen's best policy to show some appreciation of what Henry had done for him, and some regard to his wishes. The legate, wounded and disappointed, entered into negotiations with the empress, and from this time Stephen's success began to leave him. The people of London were still faithful to the king, but the population of the rural districts and many of the towns advocated Matilda's cause. Her brother Robert, Earl of Gloucester, could not fail to be a favorite, and to him she owed nearly all her success. His was a character upon which one loves to dwell. Noble, brave, generous, high-minded when others were self-seeking and faithless, he was the one truly great man in the political life of the period; the soldier who kept his word and stood by his colors when bishops in the Church of God were treacherous and time-serving; and though his cause was not a popular one, his character has come down to us untarnished by a breath of slander.

Space does not permit of a detailed description of the civil war which devastated the land for several succeeding years. The adventures of the haughty Matilda and her gallant brother on the one hand, and of the chivalrous Stephen and his devoted and courageous wife on the other, are full of the deepest interest. The battles and sieges, the narrow escapes of some of the royal personages and imprisonment of others, the reckless generosity of Stephen in giving his enemy a safe conduct through his dominions, which she repaid later by throwing him into a dungeon loaded with chains, the unselfishness of Gloucester who, when imprisoned, implored his sister not to purchase his liberty by an exchange which would weaken their cause, all these exciting occurrences, detailed at length by the historians of the day, read like some of the old romances of chivalry, but they can hardly claim a place in Church history, except in so far as the Primate and other bishops were involved.

Henry of Winchester had apparently no scruples in joining first one party and then the other When Stephen refused to restore to the bishops the castles which, in spite of the legate's entreaties and threats, he had seized, his brother began to negotiate with the empress, and before very long openly deserted to her ranks. Her power at that time was in the ascendant; after the battle of Lincoln, where Stephen was taken prisoner, Bishop Henry received her in his cathedral of Winchester as "Lady of the English," with a solemn but singular ceremony—a coronation without a crown or the title of queen.

Archbishop Theobald acted more honorably than the legate, for he refused to give his allegiance to Matilda, though she was the acknowledged sovereign of nearly the whole land, until he had received permission to do so from the imprisoned king. When Stephen was finally reinstated, Theobald returned to his allegiance, though he utterly declined to further the king's plans to insure the succession to his son Eustace. Henry of Winchester, who by this time was reconciled to his brother, supported the Archbishop's views, and the two prelates, with the help of the nobles, who were tired of this perpetual discord, arranged the final agreement which secured the succession to Henry Plantagenet. Both these bishops outlived Stephen, and witnessed the happy accession of Henry and the return of prosperity to the land.

Henry's office as legate having terminated with the death of the Pope who had conferred it, Theobald seized the opportunity for which he had waited so long, and secured the office for himself. Henry, disappointed of both offices which he had coveted, made an ineffectual attempt to raise Winchester to the dignity of a metropolitan see, and abstract seven suffragans from his rival. When this failed, he appears to have given up the struggle, and to have resigned himself from henceforth to a subordinate position, for we only occasionally meet after this with his name on the list of bishops on some few public occasions. Theobald continued the same calm, upright course to the end, but his last years are rather overshadowed by the dawning greatness of his beloved young pupil and successor, Thomas a Becket.

It is pleasant to turn from these scenes to the calm and beautiful life of a contemporary bishop, who, "peaceful in the midst of strife," bore unmerited sufferings and did his duty humbly and patiently, looking for neither earthly honors nor reward. On the death of Thurstan, Archbishop of York, King Stephen nominated his nephew, William Fitzherbert, canon of York and treasurer of the Church, to the vacant see. He was a man of most holy life and irreproachable character. He had been legally elected by a majority of the canons, and had received consecration. But serious accusations of simony and other grievous faults were brought against him by some of the Cistercians, whose enmity had for some reason been excited, and they were supported by Pope Eugenius, who belonged to the order, and especially by St. Bernard of Clairvaux, at that time the most influential ecclesiastic in Europe. There seems no doubt that the charges were groundless, though we cannot for a moment doubt that St. Bernard believed them, and though William's claim was supported by the king and Bishop Henry of Winchester, he was forced to resign the see. Another candidate was brought forward, named Henry Murdac, a Cistercian of the most austere kind, and he was actually consecrated in spite of the king and canons, and held the office for life. The holy William, making no protest, retired for a time to Sicily, and later to Winchester, where he spent his time in self-denial

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and penitence, refusing the beautiful mansion and many luxuries which his uncle, the Bishop, begged him to accept. At Archbishop Henry's death, in 1153, he was again called to the see by the unanimous voice of canons and people, aided by the king and the Bishop of Winchester. His entrance into York was a great triumph. Crowds of people met and escorted him into the city rejoicing, and the historians of the day declare that many miracles performed on this occasion attested the Divine approval of the people's choice.

But the joy was short lived. On Trinity Sunday, about three weeks after his consecration, the Archbishop was seized with sudden illness after celebrating High Mass in the cathedral, and died eight days later. It has been supposed that Archdeacon Osbert committed the awful crime of poisoning the chalice used on that occasion. This thirty-days' archbishop was canonized; an honor to which his wonderfully holy life surely entitled him. Many miracles are said to have been performed at St. William's tomb, and his memory has ever since been cherished as a bright and shining light amid the darkness of that weary time.

(To be continued)

Ellen Alcott

A TALE OF TRUE LOVE

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BY FANNIE SOUTHGATE

CHAPTER VII.

Now began such days and nights of gaiety as Ellen Alcott in her dreams and thoughts on the subject had never realized. Chaperoned by one who herself had been ever a social favorite, escorted by Mr. Carter, the most eligible, most sought after, and some even went so far as to say, the handsomest man, in Carrollton, the girl was taken up on all sides, admired, praised, and flattered, till it was a wonder she did not become the most vain and frivolous of mortals. Had such been the case, we should drop her at once, as unworthy of the name of our heroine. However, no such expedient will have to be adopted. To be sure she found the praise sweet, the attentions showered upon her delightful, the whole most charming. What girl of her age, unless more than human, would not? But even in the midst of all the whirl and flutter, her heart would often turn to the quiet little rectory and the dear father there, and such loving letters full of fears that he needed her, were sent to that same person, that he even went so far as to accuse her of being home-sick, and had no fear of her being spoilt, though he heard from many sources how her sweet face and gentle manners had gained favor with all with whom she came in contact.

More even than this, he learned in a letter from Mrs. Carter, of one among the many whom her quiet earnestness had impressed with a deeper sentiment than mere friendliness. It seems this person, being a son of one of the best families of the place, nice looking, and of independent means, was, in all things, most desirable, so Mrs. Carter wrote. He had told her of his secret admiration for the girl, feeling that as her present protectress, she should know of his intentions to try and win her.

At this news, Mr. Alcott sat thinking deeply. His child's future had often been in his mind, and, when as in the case of Henry Carter, so now again with this other man, he saw chances for her comfortable settlement in life with one truly worthy of her, he could not but wonder what was in her heart. With Carter, he had had no doubt of the admiration and even more, which he bore for the child, but he had also seen Ellen's simple friendliness of manner in return, which spoke more plainly than words of her freedom from all thoughts of love in connection with him. But with this other might it not be different? Of course he knew this girl's heart would open to him of its own accord, when the time came, but at present he could not but ponder on the new field of speculation opened out by this news, and desire to know if indeed she had met her fate.

In the meantime, the object of these thoughts was totally unconscious of the turn affairs had taken. To be sure, she knew that of the men who eagerly sought her for dances, or to be her escort on the various parties and expeditions gotten up for her benefit, none were more eager nor more anxious than Leslie Farrant, no face showed more disappointment when she failed to grant these requests, yet the thought that he was a suitor for her hand never occurred to her, though she was destined soon to have her eyes opened on that point.

After the reply to her letter came from Mr. Alcott, giving assent to what she had suggested in this matter—that the young man, whom she considered in every way most eligible, should be allowed to try his chances with the girl, Mrs. Carter had taken every opportunity to throw the two together.

Ellen's last day in Carrollton had arrived; though a letter begging for an extension of her leave from home had been sent, it remained still unanswered, which made Ellen unwilling to stay. She had promised to give up this last afternoon to Mrs. Carter, who, in her turn, had agreed with the ardent suitor to give him the much-longed-for chance to try his fate.

It was not without fear and trembling that the young man in question had decided that this last chance of seeing Miss Alcott alone should be used by him in finding out the state of her mind in a matter so important to his own happiness, but on the other hand, had she not always been most gracious? had she not accepted his escort oftener than that of others? seemed glad to welcome him whenever they met at home or abroad? He tried to buoy up his courage with such hopes as these, which might mean so much, and then again, so little.

It will be remembered that another person of our acquaintance had likewise postponed till this time the story of his love for this same maiden, but unfortunately for him, he had lost a most efficient ally by not confiding in his mother, who had arranged matters so satisfactorily for his rival. Henry had ventured to request that Ellen's last evening should be spent beneath their own roof, and in their family circle, to which request his mother had given an indignant refusal.

"I am ashamed of your selfishness, Henry. Would you deprive Miss Ellen of seeing the score of friends who are pining, I know, to have this last chance of being with her, and making their tender adieus; and where could she have a better opportunity of so doing than at Mrs Deforde's soiree? A little music, I suppose, much talking, and many refreshments, will form the programme, leaving one free to do as one chooses."

Ellen saying nothing to this, her disappointed lover said no more, though he had hoped she would second his proposition. Why should she give up this last evening of gaiety, and, as her hostess had suggested, excellent chance of bidding farewell to those who had made her visit such a happy one? She liked her host sincerely. Among all the new acquaintances she had made, none had been able to take the place of this kind, true friend. To be sure, there was Mr. Farrant, who was charming, so gay, so good-natured, so full of fun and repartee, and the best company in the world, but even he was not able to rival the elder man in the grateful girl's regard.

As to the others, both men and girls, they but formed the background and setting to that gay whirl of life and jollity which she had been through in the last fortnight.

The foregoing request and unfavorable answer had been made at luncheon, at which Carter had made his appearance, a most unusual thing for him to do, and now as he rose from the table he said nothing, and taking his hat and cane from the hall, went directly out.

"I am sure I don't know what has come over Henry lately, he is so quiet and depressed, so unlike himself. Have you not noticed it, Ellen? I fear he works too hard; I wish I could persuade him to take a little run off somewhere for a rest, but he is very set in his ways now-a-days. I tell him I fear he is cut out for bachelorhood."

To this Ellen made no reply. She, too,

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had not thought Carter quite himself, but no solution of the trouble presenting itself, she did not venture an opinion, but followed Mrs. Carter to her boudoir, where they usually sat and worked, or read, in the early part of the afternoon, before the hour for visiting, teas, or callers arrived.

To-day, after they had been sitting there for half an hour or so, the elder woman, in an anxious and expectant manner; much to the other's surprise, suggested she should go to her room and dress.

"You know we are at home to-day, dear, and some one might call early, and, as I am really too tired to go down before taking at least forty winks, I shall be selfish, and ask you to be ready." In which Ellen could but acquiesce, wondering all the time what it might mean, and knowing only too well that neither calling nor callers were permissible at this hour. Hardly, though, had she finished her toilet before a card was brought to her door, on which she read Mr. Farrant's name, and it was accompanied by a request from Mrs. Carter that she would go down at once, and make all necessary apologies for her non-appearance. She would have been much puzzled if she had heard the order given the man to admit no one to see either Miss Alcott or herself till five o'clock, thereby securing to her grateful confidant two uninterrupted hours with the object of his affections.

As she entered the room, Ellen noticed that Mr. Farrant, usually so cordial and easy mannered, seemed excited, and under some restraint, but her gentle unconsciousness soon restored his accustomed ease.

"You will excuse me, Miss Alcott," he said, apologetically, "for disturbing you at such an hour, but I knew this was the last chance I should have of really seeing you, for later the usual rush of visitors will begin, and this evening you will, of course, be surrounded by all those other fellows. I hope you were not napping, or doing anything important."

"No, indeed," answered the girl. "I cannot waste the few precious hours left me in such things. Do you know, I really hate to say good-bye to all these kind people, who have given me such a happy time; I fear I am woefully spoilt, and my poor, dear father will not know what to do with me."

"You do not hate to say good-bye half as much as we do, Miss Alcott," he said, earnestly, becoming, for him, unusually grave, "in fact, I don't know what some of us will do without you. I, for one, shall be disconsolate."

"Oh, nonsense," laughed the girl, "you will soon forget there is such a person in existence. One does not have time, in a gay and busy life like this, to miss any one, far less an insignificant little country lass like myself."

"You do not think I am in earnest, Miss Ellen, but indeed I was never more so. To me your going is a real distress I have learned in the little time I have known *you*, what a true woman is. To me you are the type, the ideal of all that is lovely and lovable in your sex. Forgive me for speaking so; I know you will think me presumptuous on this short acquaintance. I can give but one excuse, and that is—I love you. Yes, in spite of all my frivolity, my seeming imperviousness which has given me the name of a flirt which, I dare say, you have heard me called by kind friends, I am capable of a deep, true love, which I have bestowed on you. Won't you tell me that I am not entirely indifferent to you; give me some hope that my love may be returned?"

Ellen, entirely taken by surprise, listened speechlessly to the above. How should she reply so as not to deeply wound the man at her side, whose earnest manner, so unusual in one of his gay temperament, convinced her he really meant all he was saying. At last, looking at him kindly, she said:

"Indeed, Mr. Farrant, I am more surprised, more sorry, than I can tell you, that this has happened. You were always so bright, such an acquisition, that I have enjoyed knowing you and being with you; but, indeed, I had no idea you cared for me in this way."

"It is not your fault, Miss Alcott; you must not worry over it; no one who knew you could help loving you. I am proud to feel that I have loved one who is, to me, the personification of all that is lovely, good, and true in the world."

"Oh, don't say such things, I beg of you. Indeed, I am not what you think me. It makes me feel how far from good I am to have you talk so."

"If it troubles you, I will say no more, Miss Alcott; but pray never feel one regret that this has happened. To me, it is one of the proudest things of my life, and I shall always be a better man, I know, for having loved you."

"Thank you for saying that; I wish I could feel it were true," sighed Ellen.

After this, Farrant rose to go, saying:

"I cannot stay and talk sweet nothings to the crowd of callers who will be coming soon, so I will leave before," and going up to the sofa where Ellen still sat, he stood in front of her for a few moments, gazing at the drooping head, so graceful in its unconsciousness.

"Good-by, Miss Alcott, for so it must be, as you leave to morrow," he said, sadly; "besides, I do not feel as if I could meet you as a mere friend again at present, after what has passed; I should be so filled with vain longings and regrets I would be sorry company, so I think I shall eschew society for a while, and run off somewhere, I don't much care where," in a woe-begone, dejected tone; then changing suddenly to one of eager anxiety, he continued: "Are you so very sure there is no hope for me, Ellen? Let me call you so just this once. Could you not in months or years learn to care for me? I would be so patient, so devoted. Can you not give me one little gleam of hope? How do you know you may not change? You are young, heart-whole, are you not? More unlikely fellows than myself have won love by patient devotion; why may not I?"

"Because"—here Ellen hesitated; could she tell her heart-secret to this man, a mere stranger; that which had never passed her lips to any living soul, no, not even to the man who had won that love which now another sought? Yes, she would tell him; it was but just and kind, and true to herself and to that love which made all other fall unheeded on her ears—"because," she continued softly, drooping her head even lower, and clasping her hands tightly, while a deep flush overspread her face and neck, "I love some one else."

As she said this, all the eager light faded out of Farrant's face. He said nothing for a few moments, then bending down and gently taking her hand in his, whispered softly:

"Thank you, Miss Alcott, for telling me this. I had no right to know, but it was like you to tell me; sacrificing your secret for my good. I shall never forget it. Good-by; think of me sometimes as one who would give worlds to serve you in any way, and as more than the gay butterfly my friends would make me out. You, for one, know I can be serious, and am capable of loving truly and deeply," and dropping her hand as gently as he had taken it, he left the room.

As soon as the outer door closed, Ellen went to her room, locked the door, and sitting down by the fire, began to go over in her mind what had just occurred. She did not doubt the sincerity of Farrant's affection; she was not blind to his qualities. Even in their short acquaintance, gay and light-hearted as he was, they had many a time talked seriously and sensibly enough for the girl to see the depths which lay beneath this manner. It seemed the faculty of this girl to appeal to the inmost depths of those persons' natures with whom she was thrown;

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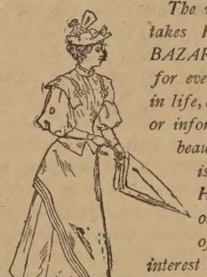

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true, sincere, pure herself, she touched all that was good in others, to their lasting benefit, for no influence on the side of good, no matter how unconscious, how small, is ever lost in this world. In spite of all she knew of Farrant, though, and of the many reasons why marriage was desirable for her—knowing that the time would come when Meg would return ready and willing to take her place in that home where Ellen had held the reins so long, and questioning with herself whether it was fair on her part to stand in this younger sister's light, keeping her from those tasks of loving ministry to her father, and household duties to which, already, she had begun to aspire—she knew she had but done what was right and true to herself and to that other whose love was in her keeping. This latter, she knew, could, in all probability, never marry. Her love for him was a thing apart, the centre of her being; not only a thing of this world as marriage is declared to be.

Nevertheless, at the thought of marriage without this love, which would be the only thing possible in any case, a great wave of shame and horror came over the girl. What was this thing that she was even contemplating? To marry while her heart was given to another?—how could she for an instant give place to such thought? And with a loving look at the little cross hanging around her neck, the talisman that was to keep her true and faithful to the death, she put it resolutely from her.

She was roused from these musings soon, however, by a summons to the parlor, where she was kept all the afternoon chatting and laughing with the bevy of girls who surrounded her, anxious for a farewell talk, knowing, they said, how monopolized she would be at the evening's affair by those horrid men. Nevertheless, her thoughts would return to all that had happened in these few short hours.

(To be continued)

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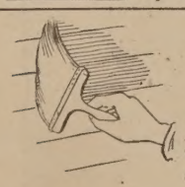

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Two parts of unboiled linseed oil and one part of turpentine will cause the disappearance of white spots produced by hot water or anything similar. It is an excellent freshener for oiled or varnished furniture of any kind.

Wherever such articles have been neglected and are filled with dust, unless they are made of mahogany or rosewood, wash them thoroughly in warm soapsuds (not hot) to remove all extraneous matter. The bent part of a hairpin encased in a soft rag, which alone must be used, will remove all accumulations from carved portions and cavities. Then apply the turpentine and oil, and the article will be rejuvenated. It is a trying process, only to be used in extremity, but in such a case I have made a handsome but abused black walnut bureau into an elegant piece of furniture.

To take grease stains from leather, apply benzine, and afterward the beaten white of an egg. To restore marble, make a paste of fuller's earth and benzine, cover the slab thickly, leave it over night and wash off with warm water. It ought to be needless, at this late day, to caution against the use of benzine wherever there is a fire or a light, but the careless and the forgetful we have always among us.

To remove rust from steel, rub the article with kerosene oil and leave it for twenty-four hours. Then rub thoroughly with a mixture of kerosene and fine emery powder, and when the rust disappears, polish with rotten stone. To preserve from rust, heat the steel, and rub it with paraffine. Yellow discolorations on piano keys can be removed by applying fine sandpaper.

Discolored marble furniture, after restoration, is sometimes left with a rough surface. It may be smoothed by scouring with fine sandstone and water. Then polish with a piece of felt dipped in fine emery powder and wrapped about a smoothing iron or brick to make a flat, even surface. Finish by rubbing with fine whiting and old soft rags.—*Good Housekeeping.*

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